

THE ADHYATMA RAMAYANA

KISHKINDHA KAND

Discourses

by

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Introduction: Basic Feeling.

The 'Valmiki Ramayana' is charitra-pradhan, dominated by the behavior and life of Shri Rama. In it, the Sat of the Sacchidananda is given predominance. Bhagwan Rama is Sat-swarup. His bhava and His stuti pervade the entire granth. Being presented from this drishti, the Valmiki Ramayana focuses on the Sat - the pure existence and authority of Bhagwan Shri Rama. The 'Yoga Vasishta' is Gnan-pradhan. The Chit part of the Sacchidananda is predominant in his granth. The 'Anand Ramayana' presents the anand-pradhan aspect of Bhagwan Sacchidananda Rama. These three Ramayanas are written by Muni Valmiki.

The 'Adhyatma Ramayana' is written by Vyasaji. In the sequence of the granths, the Ramayana of Valmiki is given first and the Puranas by Vyasaji later. Even in the Mahabharata Vyasaji has described Valmikiji and his adi-kavya, the first Ramayana. He has given the succinct essence of all three in his 'Brahmanda Purana'. In the 'Adhyatma Ramayana' Bhagwan's Sat-Chit-Anand (Sacchidananda) aspects fill every episode of this great granth. '*Krishnaastu pragnaanaghana e`va`*' Bhagwan is completely saturated with the Sat, Chit and Anand in every way.

The Mahatmya of the 'Adhyatma Ramayana'.

Shri Sutaji was describing the greatness of this granth to Shaunak and other Munis, sitting in the Naimisharanya. Naradji is the Acharya of the Bhakti-marg. It was he who gave Valmiki the upadesh of the Ramayana. If he has any ichha at all, it is to induce people to get involved in Bhagwan's bhakti. This is why Naradji always keeps moving around. One day, he came to the Satya loka.

'Satya loka' means the realm of the Satya-guna. The antahkarana is created in the Sattvaguna. Brahmaji reigns in the realm called the realm called the 'Satya loka', where the Vedas manifest in human form and surround him. A radiance, like the sun at sunrise, is emitted from Brahmaji's shareer. Markandeya and other Munis do Brahmaji's stuti. He sits on his throne with Saraswati beside him.

Brahmaji has to do the work of creating this world. He is the samashti antahkarana - meaning, the collective mana, buddhi, chitta and ahankara of all the beings in creation. The antahkarana is the fourfold mind, with four aspects, and Brahmaji has four heads which are the four Vedas. Vivek is needed for creating this srishti, so Brahmaji uses a hansa as his vehicle. Vidya is needed for creating this srishti and so Brahmaji keeps Saraswati with him.

Brahmaji is Bhagwan's mana, which creates this whole world. Naradji went to Brahmaji - who is his father - and bowed to him respectfully. He did Brahmaji's stuti. Brahmaji was pleased with his son's behavior. The secret of successful vyavhar is that if we want to ask for something from someone, we will get a better response if that person is pleased with us. If he is not pleased with us, he won't be eager to explain every intricate detail in full.

There is another factor in this - generous intellectuals are not miserly in giving Gnan. They explain everything in depth regardless of the capacity of the questioner to understand the knowledge being given. However, if he is pleased with the person who asks, he will take greater care to make everything perfectly clear.

Pleased with Naradji, Brahmaji asked, 'Naradji, what is the reason for your coming? What do you want to know?'

Naradji said, 'you have already explained everything else to me. I have come today to ask about an incidental matter. This is the Kali Yuga. All the activities of the manushya are for getting sukha. People do punya in the Kali Yuga but they want to be sukhi. They have no respect for honesty and truthfulness; they indulge in dishonesty and lies. They put the blame on other people and hide their own faults. They want to usurp the wealth of other people, have asakti for other men's wives, and cause dukha for others. They consider their shareer to be their all-in-all. They have lost their way in this sansara because they are nastik. Their behavior is lowly, like animals. They rebel against their mother and father.

This manushya does not know that true sukha dwells in their hriday, not in the objects of the outside world. The more limpid and pure his heart, the more sukhi he will be. His mano-vritti is sukha-akara. A sukha-akara vritti rises in the mana of a person who does punya. Those who don't do punya may possess immense wealth, but they are seldom sukhi. There is no connection between wealth and sukha. Wealthy people may have everything people feel is necessary for

happiness - a big family, every worldly comfort, a good position etc, but it is seen that they are generally dukhi.

A sharp cry of pain pierces their hriday while their mano-vrittis ripple with pleasure. Wealth and sukha are not synonyms. Those who have the bhram that rich people are happy face much trouble. In general, wealthy people are very seldom happy people. They have wine, women, luxuries, and every possible comfort, but there is scant sukha in their hriday.

Our country, Bharat, is Dharma-pradhan; it is dominated by Dharma. In a Dharma-pradhan desha, the people revere their mother and father. In a bhoga-pradhan place, people revere the giver of bhoga.

(De`haatmadrishtayo moodha naastikaah pashubuddhayah,

Maatripitrikuladve`shaah streede`vaah kaamakinkaraah.

Adhyatma Ramayana Mahatmya 11)

Brahmins sell the Vedas out of greed, to earn their livelihood. The purpose of their learning is monetary gain, not to obtain Gnan. The manushya has become blind with intoxication, measuring success with the amount of cheating he can do successfully. People of all the Varnas cross over the boundaries of what is right and proper for them to do. This results in anarchy and social disorder. Men and women no longer adhere to the sanctity of marriage; they insult and disdain their spouses without hesitation.'

I am reminded of a story from another Ramayana, which contains a subtle message. It is a beautiful assertion of Sitaji's sat-charitra. One day, Shri Sita-Ramachandra were seated in the durbar when a lavish gift was brought in. There were basketfuls of diamonds, pearls, fruits and flowers. Shri Rama had the baskets sent to their rooms.

Later, Sitaji began to look to see what gifts had been sent. She saw a beautiful lotus flower in the basket of flowers. This exquisite lotus had a divine fragrance. Sitaji was tempted to breathe in this wonderful scent. She kept picking up the flower, smelling it, and putting it back into the basket. A little later Shri Rama came into the chamber. Sitaji opened the basket of flowers and showed Him the flower. She did not mention that she had already opened the basket and smelled the flowers before He came. Shri Rama understood that Sitaji had deliberately avoided telling this to Him.

The thought came to Shri Ramachandra that if other women come to know that a pativrata like Sitaji also hides things from her husband, they will begin to deceive their husbands. By chance it was the dvadashi - the twelfth day of the lunar calendar. Sitaji had gone into the garden to bring tulsi leaves when she remembered. She turned back without plucking any leaves, but her sari got caught in a twig and one leaf broke and fell to the ground. Sitaji was distressed. She lamented and confessed to Shri Rama about her not telling Him that she had smelled the lotus before offering it to Him.

Shri Rama said, 'I don't know any method by which the leaf can be joined to the shrub again, but Naradji is sure to know. He will tell you when he comes.' Naradji came, and the matter was put to him. 'There is no difficulty in this,' he said. 'Any pativrata can take the leaf in her hand and touch it to the twig, and it will get attached.'

'I am a pativrata,' said Sitaji. 'I will attach the leaf.' She held the leaf in a way that it touched the twig from where it had fallen, but the leaf did not get attached. Many people were watching with great interest. Some of them began to smile, thinking that there must be some lapse in Sitaji's total dedication to Rama. Sitaji was shocked. 'I have done no paapa knowingly,' she thought.

Naradji said, 'all right; I will do dhyana to see why the leaf didn't get attached.' He sat in dhyana for some time. Then he said, 'Sitaji smelled a flower repeatedly before offering it to Shri Rama. This has become a dosha in her pativratya.'

Sitaji said, 'yes, that is true. I did make that mistake. What should I do now?' Naradji made her do a prayashchitta. Then he told her, 'attach the leaf now.' Sitaji obeyed and the leaf got attached.

This episode is given to show Sitaji's pativrata-Dharma. Apart from this single nominal lapse there was no lapse in her Dharma as a devoted wife in her entire jeevan.

This pativrata Dharma did not stay in the Kali Yuga. Women disdain their husbands, and this destroys their pativratya. The pativrata of the charitra is the greatest thing in jeevan.

Naradji asked Brahmaji, 'even the relationship of a son with his mother and father becomes dushit. The son rebels against them. The Shastras say that for a son, his mother and father are what a Guru is to his shishya; they are to be revered. People behave in a way that is inappropriate instead of having

shraddha and respect for their parents. Their buddhi is dushit. How will they get auspicious paraloka? Please do kripa and tell me of a method for this.'

Brahmaji said, 'Beta, you have asked a very good question. The desire to know the Rama-Tattva is in your mana. I will describe it to you. Parvatiji had asked a similar question to Shankarji. Shankarji told her, "all the paapa-tapa of a manushya are destroyed by reciting, or listening to the Adhyatma Ramayana."

Paapa is in the form of karma and tapa is in the form of its fruit. A manushya has to suffer the fruit of his action without fail. A person who understands the rahasya of the Adhyatma Ramayana and gives it a place in his interaction all his life will be saved from the doshas of the Kali Yuga. He will obtain all the fruits. This will be his bhakti. He will never suffer. All the sukhās of this sansara will be easy for him to obtain.'

There are two episodes in the 'Adhyatma Ramayana', both important. One is the 'Ram hriday' and the other is 'Ramagita'. If a person understands the rahasya of either of these, he can grasp the rahasya of the Upanishads, because both episodes are filled with the quintessence of the Upanishads. There is a great parampara of this 'Adhyatma Ramayana'. Many Mahapurushas have narrated it and listened to it. Combined, they are not equal to even a small portion, because of the gravity of the essence of its Gnan

Since it is given in the form of a conversation between Shiva and Parwati every shloka of the 'Adhyatma Ramayana' is the form of a mantra, and so, the smaran of Rama is done first of all.

*Raamam vishvamayam vande` raamam vande` raghudvaham,
raamam vipravaram vande` raamam shyaamaagrajam bhaje`.*

Ram hriday: The chinmaya, advay Parabrahm takes an Avatar for the samsiddhi of those who do His upasana.

In brief, a majhab that does not have the Darshan Shastras is made of only stories and episodes. There are great majhabs that are famous in this world, but there is a difference between their principles and the principle of the Vedas.

These majhabs believe in the Ishwara, but they believe that He stays in the seventh Heaven, far from the world He has created, that He is nirakara, He is never sakara.

The Vedic principle is that the Ishwara is the potter as well as the clay, the substance of which this world is made. When the one who makes, and that which is made, are one, we understand that it is the Ishwara who has manifested as this sansara. He has presented Himself in the form of His creation.

A person who grasps this knowledge gets a Paramatma-bhava everywhere. He obtains the Param-Satya in the form of the Tattva-sakshatkara.

The Vaishnava, Shaiva, Shakta, Ganapatya and Saurya believers all accept this Mata. Among the Acharyas, Shankar, Ramanuja, Nimbarka, Vallabh and others know that it is the one Bhagwan who manifests in many forms. The obvious conclusion will be that in the Matas that do not accept the Vedas, the Ishwara is nirakara and stays in the seventh Heaven. In the philosophies founded on the Vedas, Bhagwan manifests even as clay.

When Bhagwan is clay, His murtis will be made, and their puja will be done. And then, Bhagwan's Avatar comes even as trees, cows, etc. When He appears in form of objects He is in the form of Dharma. His Avatar is in the form of an individual, and it becomes bhakti. In ekagrata His Avatar is in the form of Yoga, and in the buddhi His Avatar is in the form of Gnan.

The purport of this is that a person who has understood Bhagwan's svabhava knows that everything is Bhagwan's Avatar - a stone, tree, animal, boar, lion, horse, or something else. Bhagwan's taking an Avatar in the form of a manushya is meant for us to learn the bhava of a manushya.

The Devtas prayed to Vishnu Bhagwan to descend to the earth in an Avatar to remove the burden on the prithivi. The burden on the prithivi means, the increase of people who have abhiman. Satpurushas feel distressed when abhiman develops in the satta, chitta, and anandata. To remove their dukha and remove the abhiman that is a form of paapa, Bhagwan accepted the prayer of the Devtas. He took an Avatar as Rama in the Surya-vansha. He killed the Rakshasas and established kirti.

A manushya's kalyan is in doing shravan and kirtan. His whole jeevan gets filled with Bhagwan if he does this. All his paapa-tapa are removed.

A non-descript, ordinary person is not called Bhagwan! The Paramatma is one who existed before the creation of this world, and created this world, but was not made. The world is false, but He is not false. The world keeps burning and

dying, but He remains unchanged. The world emerges from Him and is immersed in Him; He remains unchanging in the sthiti and pralay of this srishti.

The people who are unable to describe the relationship between the sansara and the Paramatma cannot describe the relationship between the jeeva and the Paramatma either. They can shut their eyes and do dhyana, they can become an asanga drashta, or they can do bhavna. However, they won't know what the connection is between this interactive world made of the pancha bhoota, and the Paramatma. Actually, the activities they do are not the swarup of the Paramatma. Even the feeling of being a sakshi is a bhava and so is the feeling of being asanga and nirakara.

The Paramatma is the cause of srishti, sthiti, and pralay. He is the magician. A magician does not get deluded by the magic show he presents. The Paramatma is beyond imagination. He is Sita-pati Ramachandra. Vyasaji bows down to Him.

This 'Adhyatma Ramayana' is the Ganga that has come from Shankarji, who is like a mountain. This Ganga merges into the ocean that is the form of Rama. This Ganga purifies all the three lokas - this mortal world, Swarga and the nether world.

Parwati always stays close to this Ganga. She places a question to Shankarji. The question is about the Sanatana Tattva. 'Please let me drink in the rasa in which Gnan-vairagya and bhakti are combined in one charitra. Please explain the rahasya of Rama to me. I have heard that when bhakti comes into a person's hriday he swims across the sea of this sansara.'

The Vedic Mata is that the Paramatma is neither a sadhan nor is He the sadhya. He is neither sanyoga nor viyoga. He is nitya-prapta - always with us - but seems aprapta because of agnan. Therefore, Gnan is needed to obtain Him. The 'Adhyatma Ramayana' gives bhakti filled with Gnan. How can we obtain that bhakti?

What bhakti-bhava does is:

Kalita kandha dhanu toona kati shara sarayoo teera.

There is no need for you to go to Ayodhya, to the bank of the Saryu flowing there. What is needed is the bhava of viyoga - 'Bhagwan is not meeting me.' Then, tears of the pain of viraha will come into your eyes, your throat will be choked, and the shareer will become lax. To get the bhava of sukha-dukha with

Bhagwan is bhakti. In bhakti even dukha has sukha in it. An unbroken bhava of bhagavad-prema is Yoga-bhakti.

There is no sign of Maya anywhere in the Parabrahm Paramatma. A person who does Bhagwan's bhakti day and night achieves the Param-pada.

*(Vandanti raamam parame`kamaadyam nirastamaayaagunasampravaaham,
Bhajanti chaaharnishimapramattaah param padam yaanti tahaiva siddhaah.
Adhyatma Ramayana 1. 12)*

In contrast, a person who considers the Avatar to be a manushya can never do bhakti in his jeevan; nor can he obtain Gnan.

There was a doubt in Parwatiji's mana, 'what kind of a Paramatma is Rama? He was distressed by Sitaji's viraha. He did not have Gnan, which is why Vasishtha gave Gnan to Him. If Rama is Gnani, why will people do His seva? What kind of Ishwara is He?'

Hearing Parwatiji's question, Shankarji said, 'Devi, you are blessed! These are not aspersions on Rama, nor are they your suspicions. He Parwati, this is the jignasa of your mana, to know what the Rama-Tattva is.

People assume things about the mana of other people. They discuss other people's daughters and daughters-in-law, etc. He Parwati, Bhagwan is in your mana that such a question has arisen in it. Nobody has ever asked me such a question! Only a person who has unfathomable bhakti can ask a question like this.'

Shankarji bowed down at Shri Ramachandra's feet and began to describe His Paramatma-swarup lovingly to Parwati.

'Shri Ramachandra Bhagwan is beyond Prakriti. It is the svabhava of Prakriti to keep changing. Prakriti's natural gati is to rise from the lower to a higher level. A manushya sometimes feels compassion when he sees a poor, diseased man. He even takes the man to his house to do his seva. A feeling of pride at his own benevolence comes into him. Then a feeling of disgust for the man overrides his compassion. The different gunas of Prakriti are the cause of these changing feelings. Compassion rises in a manushya when Sattvaguna is strong. Abhiman rises when Rajoguna is strong, and Tamoguna rises when disgust reigns in his mana. The vikas seen in the beginning turns into vikar at the end.

By contrast, Bhagwan is Gnan-swarup. He is ekarasa, unchanging; He is Purushottam, and He is the anand of all. He creates this world with His Maya. This srishti surrounds Rama the way iron dust surrounds a magnet. The manushya does not understand this because of nasamajhi. The manushya wants to keep his agnan within himself and blame Bhagwan for it. A person who is attached to the sansara thinks that Rama is attached to the sansara just like him, and He wept because of viraha like any ordinary man. Even if he were to see the Paramatma stand in front of him, he would not recognize that this is the Paramatma! The state of such a man is like a fool who searches frantically for a gold chain, forgetting that he is wearing it. Because of this the manushya has to wander over births and the realms in-between the births.

There is no darkness in the Surya, no night in it. As the Atmadev, Rama is the nature of effulgence; He is vishuddha Gnan. There is no scope for the darkness of ignorance in this Gnan. A manushya is active in the activities of his mana, buddhi and shareer, but he makes the mistake of blaming the Parameshwara. The difference of Gnan-agnan is not present in Rama; He is pure consciousness. He is the sakshi of even agnan, meaning, He knows that agnan is separate from Him.

Rama-hriday - the rahasya of Rama has been introduced in the first part of the 'Adhyatma Ramayana'.

Rama-rahasya - Rama's swarup is the subject of the 'Rama-hriday'.

Sitaji was seated beside Rajadhiraj Shri Ramachandra in the Court of Ayodhya. Lakshman, Bharat, Shatrughna and Hanumanji were in attendance. Guru Vasishtha - the traditional Guru of the lineage of the Raghuvansha - was seated close by. In the hearing of them all, Shri Rama told Sitaji, 'Hanumanji is our nishpaapa bhakta, so explain My Tattva to him.'

Many Rishi-Munis, highly respected citizens and senior officials were present in the Royal Court of Ayodhya when Shri Rama said this to Sitaji, but she was the only person there who knew the rahasya of Rama.

Sitaji said, 'Hanuman, you are a sharanagata. I am giving you the upadesha of the Rama-Tattva. Listen carefully.'

Sitaji told Hanuman the rahasya of Shri Rama in His presence, at His command. Hanumanji was the biggest recipient of Shri Sitaji's motherly prema.

Ayodhya is the place where the urge to fight is completely absent. Nobody in Ayodhya feels enmity for anybody. It is an empire of shanti.

Sitaji herself is vidya-vritti. She is the Tad-akara vritti that is always immersed in the Parabrahm Paramatma. Hanuman is the shishya, and Rama is the Shasta - the ruler. The difference in them is because of the upadhi of the vidya-vritti in the form of Sita; otherwise, there is no difference in them. Therefore, Sita is the only person qualified to give this upadesha.

The people are getting the darshan of the saguna, sakara Rajadhiraj Shri Ramachandra with their indriyas. Sita is seated by His side, because buddhi is always close to the Atma. By just seeing a person it is not possible to know whether he is highly learned or uneducated, a sadachari with sadguna or just the opposite. All you can know is that he is a manushya. You cannot know about his behavior - whether it is good or bad - Gnan, or bhakti. And so, for the unknown to be known, the only method is through speech. Even in speech there can be several concealed purposes.

- (1) The purport of Dharma is to inspire karmas, in order to explain the vidhi-nishedha.
- (2) The purport of Bhakti is to consider some One to be the sakshat Parameshwara, feel prema for Him, and do His seva.
- (3) The purport of Gnan is to show the Vastu-Tattva in its real form.

Sitaji told Hanuman, 'Rama - the son of Dashrath, the child of Kausalya, the elder brother of Lakshman, served by Bharat, and worshipped by you - is the Parabrahm.'

Just uttering 'Parabrahm' does not give Gnan, so Sitaji elaborated, 'Sacchidanandaghana. *Ramante` yoginah yasmin iti* - Rama is the base of everybody's delight. Whoever experiences sukha within himself, it is because of Rama. A person who does not understand this rahasya is deluded. He believes that sukha comes from outside. The sukha a person gets from money, relations, and fulfillment of worldly desires is a bhram. This bhram is removed only when a person gets the anubhav and Gnan that the font of sukha is actually the Atma within.

The swarup of Rama is the manifestation of anand. It is because it is in keeping with the swarup that obeying the injunctions of Dharma gives anand. This can

be known only when a person gets the sakshatkara of the Atma that is greater than anything else.

Vedanta is not a collection of stories and narratives which you can read and get Gnan. To obtain Gnan it is necessary learn from the Guru and then do chintan and manan.

Sat - the Paramatma is sat-swarup. 'Sat' means 'is'. There is no object or vyavhar in this world in which 'is' is not there. 'Is' is there even in 'is not'! No vyavhar can be done without the Sat. Animals, birds, clothes, house - nothing is separate from you, it is all one with you. The 'is', because of which the 'is' of all is used in interaction - that 'is, is Rama.

In the grave usage of Vedanta it is said, '*ghatah san patah san*' - what is Rama? He is Sat.

Sat is that, by the existence of which a person is aware of things. Otherwise, there will be no awareness of anything. You, yourself, are that Sat. If you don't exist, nothing exists.

Aatmaaraamo viraaajate` - Rama means the Atma, and the Atma means Rama.

Chit - Chit means that you are aware of things because of Gnan. Sanskaras are accumulated in the chitta, and it is the Chit that is the chitta. Words like 'parichit' and 'sanchit' are also in the same sense. Chit becomes chitta when it gathers sanskaras. Chit means Gnan - *svayam prakaashate`* - the self-effulgent consciousness in all beings. The Chit is not concerned whether there is anything to be aware of or not. That Chit is Rama.

Anand - who is the param-premaspad; the one loved the most? Everybody became entranced by Rama's beauty. He was loved by all. Surpanakha, Khar-Dushan, and Marich saw Rama and forgot every consideration. So, where is this Rama, and who does the manushya love the most?

Ramah paraatma prakrite`aranaadiraananda e`kah purushottamo hi.

Adhyatma Ramayana 1. 17.

Without doubt, Shri Ramachandra is beyond the Prakriti. He is the Paramatma, anadi, and filled with anand, advitiya, and the Purushottam.

You are, yourself, anand-swarup. Janak was immersed in Brahm-nishtha. He and the Sanakadi Rishis were enthralled when they saw Rama. It was as though the

Chandrama was enthralled at the sight of the Chandrama! That means, you yourself are Rama, and therefore, you are anand-swarup.

You are yourself sukha-swarup. If sukha abides in some other, you will have to become dependent on them for sukha. If sukha is at some other place, you will have to go there to obtain it, and if it is in some other time you will have to wait for it. Your heart will break; you won't even be able to enjoy the sukha you have remaining with you.

Sukha in the form of the Atma makes a manushya free from dependence. Your Atma is always with you, to give you the anubhav of sukha, without needing to examine it or pay for it, striving to obtain it, and without waiting for it.

The Atma is free of dvaita. It is the form of *asti-bhaati-priya* - meaning, existence, knowledge and anand; the Sat+Chit+Anand, in other words. The Atma is not a vishay of the indriyas. The power of the indriyas is limited, they cannot perceive the Brahman. The Atma is pristine, free of vasanas, and it is the swarup of anand.

Kriya entails effort and fatigue. The Atma is free of kriya and frenzy. It is nirvikar. It is the place of supreme repose. From birth to death there is only sadbhava, no vikar in the Atma. It is stainless. There is no hint of any impurity in it. It is free of paapa, self-effulgent and all-pervading. This purity, and the absolute absence of dirt is not found anywhere in this world.

Kaajala kee kotharee mein kaise`hun sayaano jaaya,

Kaajala kee e`ka re`kha laagihai re` laagihai.

(How can I go into a room filled with lamp-black, with such dexterity that I can come out without any stain on myself?)

How can the srishti be compatible with the Vedas? The one Paramatma is the srishti-karta, because of whom this srishti-sthiti-pralay happens.

What if the Paramatma did not become the srishti?

The srishti may be shoonya, or a paramanu, or the Prakriti. There is definitely a fundamental Tattva - a moola-Tattva - of this srishti, and that is the Paramatma. If you consider the moola-Tattva and the Paramatma to be separate, it will establish the Dvaita Mata. According to the principle of the Advaita Vedanta, however, 'the vignan of one gives the vignan of all.' This is not possible in the Dvaita Mata. The Gnan of the moola-Tattva give Gnan of all the Tattvas.

A man sees some men in his dream. He sees fools as well as wise men. It is his own mana that takes on the different forms seen in the dream. In the waking state, he believes someone to be his friend and someone to be his enemy. He considers some to be his own and some to be others'. He feels raaga-dvesha. It is all the dirt of his own mana.

Nobody likes to be called a fool, because we all identify with our buddhi, and the buddhi is close to the Atma. There is no stain, no paapa-punya in the Atma, which is why we do not accept it even in connection with the deha. If we doze off and someone asks whether we had fallen asleep we are quick to deny it. Why do we do this? Is it a dosha to fall asleep?

No; this is a natural reaction, because the Atma is stainless. However, it is essential to know that the moola-Tattva in order to know the Atma.

The moola-Tattva of the srishti is Rama, and Rama is Sita, therefore, even when they are shown as two, the Tattva is one.

Giraa aratha jala beechi sama kahiyata bhinna na bhinna.

(The word and its meaning are one, like water kept in different compartments.)

Sitaji told Hanuman, 'I am the moola-Prakriti of this sansara. I am the mother and Rama is the father, but the Brahman contains both the mother and the father.' No such person can be found in this world who is the mother as well as the father. If anybody says he is both parents, nobody will believe him.

'The Brahman is free of the upadhi of mother-father. When the Brahman assumes the upadhi of Rama-Sita, He becomes the father and also the mother. Sita, in the form of the Prakriti, creates this world with the proximity of Rama. She cannot create the world with the Rama-rahasya; she can only create the world with His proximity. All this leela is my leela. Rama does not do anything. I was in Rama's hriday when the bridge was being build and when Ravana was killed.

Agnani people attribute all the kriyas to Rama, but Rama neither walks, nor stands still. There is no dukha in Him, no desire, no tyaga, no karma, and no parinam, even though they seem to be there because of Maya's gunas. Rama is anant-murti and He is inviolable.'

The *khudi* (self) of all is separate, and the Khuda (God) is one. Both the khudi and Khuda are perceived because the khudi exists. People who analyze the Tattva make three divisions.

- (1) The Atma-Tattva
- (2) The Paramatma-Tattva
- (3) The anatma-Tattva

Tattva means gold. It is in the bangles, the ear rings, the necklace, etc. The ornaments are separate but the gold is one. All the akara and prakara of the whole world are Sita's leela. Even the Valmiki Ramayana states: '*Seetaayaah charitam mahat*' - the charitra of Sita is great.

Rama is nirvikar. He is *sarvaatmaa* - the Atma of all. He has no involvement of any work or trade. It is the Parabrahm Paramatma who appears as Prakriti. The separateness is superficial. It is mithya. Had it not been so, the examples of iron, clay etc being one, and claim of 'the knowledge of all by the knowledge of one' would have been false. To obtain the Gnan of abheda it is necessary to get the Gnan that there is no bheda; all are one.

The eyes are in the deha. If the eyes want to measure the anant, it is not possible. The eyes are a camera. A camera takes a photo, showing a smaller version of the original object. Our buddhi, hriday and anubhav are all small. It is not possible for them to take a photo of the anant. A photo of the sky is shown on a piece of paper - is the sky the size of the paper? No!

If a person becomes free of this camera he will become established in his poornata. When the anant is measured with the anant, then you will know that anant and anant are not two, they are one.

You believed the shareer seen in the svapna to be your 'I', and the shareer of the jagrit to be your 'I' - both are Maya. Rama gave Hanuman the example of the akash and the upadesh of the moola-Tattva.

The Vedas state that the Paramatma is not a kalpana, bhavna, or form of the antahkarana; He is the moola-Tattva of this world. He is the chetan-Tattva. Other majhabs describe the Paramatma as a belief. Vedanta calls Him a form of *dhaatu* - a primary substance. Therefore, it is possible to get the sakshatkara of the Paramatma.

There is the akash in which the earth, other planets, stars etc are created. They remain for some time and then they are destroyed. This is the maha-akash that

cannot be severed or broken. Walls are built, but space is not cut. The math-akash is a house, and the ghata-akash is the space inside a pot - they are like reflections in water. That, which fills everything without being different in different individuals is the chid-akash - pure consciousness, reflected in every antahkarana. The chid-akash is reflected in the mithya buddhi, and the anatma is reflected in the waters of vasana. Mithya means something that is perceived but is not real, like the blueness of the sky. The reflection of the akash is seen because of the mithya upadhi; it is mithya because it is not actually there.

Ghata-akash means the space within the boundary - an *avachhe`da*. There is no avachheda in the Parabrahm Paramatma; He is paripoorna. The ghata-akash is kootastha - immovable. The jala-akash, meaning the space of the akash in water, is the jeeva, and the *me`ghaakaasha* (the cloud in the sky) is the Ishwara. The Atma-Brahman is not the karta. The karta is the buddhi that is influenced by the false appearance of the sansara. The jeeva is also a superimposition; it is not real.

This sansara is like a cremation ground of a Tantric that seems to come alive. There is nothing there, but it seems that a wedding procession of ghosts and spirits are reveling with all pomp and splendor. It is the mana that is seen in the form of the ghosts, spirits etc.

Mahadev is alone in the Maha-smashaan of this world. Shankarji alone is the Sat in this great crematorium we call the world. The prapanch seems to have consciousness because of agnan. The only factual vastu is the oneness of the Atma-Paramatma.

The Brahman cannot be broken up, but we perceive all the separateness because of the fragmented buddhi. The jeevan of what is perceived is a dream. It is very little, very short. The one who perceives it is Satya, poorna, and vast. It is the Atma who perceives everything, and the Atma is ajar-amara.

What if the Brahman were to be perceived? If the Atma perceives the Brahman as a vishay, it will be kalpita, an imagined object. It will be small, while the one who perceives will be Satya. The things seen all around will be small. The Atma also perceives the things all round.

The Rama-Tattva described by Sitaji in the 'Adhyatma Ramayana', the Rama-Tattva described by Shankarji, and the Brahm-Tattva described by Rama Himself, through the example of the akash, all indicate the moola-Tattva of this srishti.

This is the 'Rama-hriday'. This Gnan is obtained through the Mahavakyas like 'Tattvamasi'.

Avichhinnasya poorna`na e`katvam pratipaadyate`,

tattvamasyaadivaakyaishcha saabhaasasyaahamastaatha.

Adhyatma Ramayana 1. 12

Mahavakyas like Tattvamasi are not imagined convictions. They are factual knowledge.

RAMA-GITA: The upadesha Shri Ramachandra gave to Lakshman for obtaining the anubhav of the Paramatma is called the 'Rama-Gita'. It includes the explanation of the profound Rama-Tattva.

RAMA-TATTVA: The Bhagavad-Gita is a sacred writing of the Purana style and the Rama-Gita is a sacred writing of the Upanishad style.

The first time Shri Rama gave an upadesha was in the Aranya Kanda, and it is called the 'Sankshipta Rama-Gita' because it is in brief. The second upadesha was in Ayodhya after He had been crowned on the throne. This upadesha was in greater detail and so it is called the 'Large Rama-Gita'.

THE SANKSHIPTA RAMA-GITA: After giving up the Rajya and going into the forest with Sita and Lakshman Rama was sitting alone in the Panchavati one day. Lakshman went to Him and bowed down. With great humility he asked Rama, 'Bhagwan, I wish to hear from Your lotus-face, the sadhan of Moksha which is unfailing and unsullied. There is nobody else, but You, who can give me the upadesha of bhakti, vairagya and poorna Gnan.'

Rama gave Lakshman the most profound secret Gnan. This Gnan is such that if a manushya listens to it he becomes free of agnan immediately. Shri Rama described the swarup of Maya and the sadhan for Gnan, and described Gnan as well as vighnan. He explained the swarup of the gneya Paramatma to Lakshman.

MAYA: To have Atma-buddhi for the objects that are anatma, like the shareer – meaning, to identify with the things that are inert in themselves - is Maya. Maya has two forms - vikshep and avaran. Vikshep means confusion and avaran means the covering of avidya that hides the Atma-swarup.

A manushya imagines all kinds of things from the Mahat-Tattva to Brahma and all the gross and subtle matter of this sansara, and is deprived of his Gnan-

swarup Atma because of this. If the jeeva - who is actually a form of the Paramatma - does sadhana and knows the Atma, he becomes free of Maya.

SADHAN: A manushya should come to a definite conclusion about the oneness of the jeeva and Shiva. He should become free of the panch klesha - the five afflictions of ignorance, ego, attachment, aversion, and fear of death. He should serve his Guru with bhakti, with his mana, vani, and karma. He should develop the virtues of shama-dama etc and adhere to the rules of yama-niyam etc. He should free himself of all attachments and behave with equal good-will for all. And, he should have single-minded prema for Rama. He should be completely uninvolved in the sansara, live in solitude, and do Vedanta-vichar in an unrelenting effort to obtain Atmagnan. Such a person obtains Gnan.

GNAN WITH VIGNAN: To know yourself to be separate from the buddhi, prana, mana, deha, and ahankara, know that you are the nitya-shuddha-buddha chetan Atma, is Gnan.

Vignan means Atma-sakshatkara, a direct personal experience of your true Self.

When a manushya gets vignan he knows himself to be beyond the buddhi and other upadhis. He obtains the realization that he is one, non-dual, Satya, unattached, self-effulgent, the sakshi of all, paripoorna, undying, ever-free, chid-anand-swarup. This kind of Gnan, vignan and vairagya are attained in a short time by a bhakta, and he obtains Moksha.

THE SWARUP OF THE GNEYA PARAMATMA: The meaning of the Gnan of oneness of the Atma and the Paramatma means to merge into the Paramatma along with the moola-avidya, shareer, our karmas and our indriyas. The laya of avidya is Moksha. The Atma is always Mukta. It is the swarup of the Paramatma.

THE BIG RAMA-GITA: Even after Sita-tyaga, Shri Ramachandra continued to rule as an ideal ruler for the benefit of His people. One day, finding Him alone, Lakshman came to Shri Ramachandra. He bowed down with great bhakti and prayed, as a sharanagata, for the upadesha of Gnan.

Shri Rama observed that the Gnan He had given to Lakshman at Panchavati needed to be elaborated upon for Lakshman to absorb Atmagnan fully. To remove the darkness of agnan in Lakshman, Shri Rama gave him a detailed upadesha of Gnan with great pleasure. The three principle steps of the process of sadhana are made clear in this upadesha.

(1) To work according to the Varna-Ashram

- (2) To give up karma after chitta-shuddhi
- (3) To develop the six enriching habits called Shatsampatti and become qualified to be a jignasu, and taking sharan in the Sadguru.

If a person does not give up doing karmas actively and intentionally, he will not be able to come out of the cycle of rebirth. Doing karmas to fulfill worldly desires makes the identification with the shareer stronger, and then it becomes impossible to walk the path of Paramartha.

A sadhak, however, reaches a stage where the difference of Paramatma-jeevatma disappears from his antahkarana, because the effulgence of vighnan dispels the illusion created by Maya. Therefore, for the jeeva to get Moksha, karma is redundant. Only Gnan is needed.

An agnani who has anatma-buddhi has the unease of mind, of being part of the penance of doing karma-tyaga. A Tattvagnani has no such burden. A person who has bodha, and whose chitta is free of vikar, should give up even the vihit karmas after undertaking the proper rituals. By the kripa of his Guru he absorbs the purport of the Mahavakyas like Tattvamasi, and obtains the anubhav that the Brahman and the Atma are one. He becomes sukhi and attains eternal tranquility.

The shareer has three upadhis - the sthoola, sookshma, and karana. An enlightened person comes to the decision that he is not connected to any of these three shareers. He is Atma-swarup. He is not connected to the five imaginary koshas (sheaths) of the Atma like the annamaya kosha, etc. He is the advitiya and ajanma Atma that is the Brahman.

The buddhi-vritti created by Tamoguna changes at every level, creating the bhranti that the things of this sansara are Satya. Therefore, this buddhi-vritti has to be given up by using the method of *ne`ti-ne`ti*, negating everything until only the Atma remains. This is the method of the Shrutis to establish the Atma-Tattva, and negate the sansara. It gives the anubhav of the vastu that is pure consciousness, eternal, sukha-swarup, without attributes, self-effulgent, all-pervading, and advitiya.

*Anaadyavidyodbhavabuddhibimbato jeevah prakaashoayamiteeryate`chitah,
aatmaa dhiyah saakshitayaa prithaksthito buddhyaa parichhinnaparah sa e`va
vahi.*

*Chidvimbasaakshyaatmadhiyaam
vaasaadanalaakttalohavat,*

prasangatastve`katra

*anyonyamadhyaasavashaatprateeyate`
chidaatmache`tash.*

jadaajadatvam

cha

Uttar Kanda 50. 40-41

That means the buddhi that has been created by the avidya which is anadi, reflects the prakash of this chetan called the jeeva. The Atma is separate from it, being the sakshi of the buddhi, although the Paramatma is not separate from the buddhi. Like iron heated in fire, the chidabhasa sakshi Atma and the buddhi stay together and identify with one another. This results in their chetanta and jadata being perceived.

The proximity of the Guru along with Veda-vichar gives vivek of the jada-chetan, making it possible for the jada to be given up. Then the person gets the anubhav of the Rama-Tattva.

Shri Rama explained the method of doing Atma-chintan by describing His swarup. 'I am the form of prakash. I am unborn, eternal, and advitiya. I am always evident and absolutely pure. I am full to the brim with vishuddha vighnan. I am free of any ailments, and totally untainted. There is no kriya in Me. I am anand-swarup and eternally Mukta, I have unlimited powers, I am beyond the range of the indriyas and immutable. I am Gnan-swarup, anant, and infinite. The Vedic Pundits do My chintan continuously in their hriday.

This kind of unbroken chintan destroys avidya. While doing chintan you should know that this whole world is the swarup of the Paramatma, and immerse your swarup in the Atma that is filled with the Chid-anand. Then, the difference of outside-inside vanishes. When you know this moving-unmoving world to be the swarup of the Omkara you get immersed in Samadhi.'

For the bodha of the Advaita, Rama reiterates:

*Aatmanyabhe`de`na vibhaavayannidam bhavatyabhe`de`na mayaatmanaa
tadaa,*

*yathaa jalam vaarinidhau yathaa payah ksheere` viyadvayomnyanile`
yathaanilah.*

*Yah se`vate` maamagunam gunaatparam hridaa kadaa vaa yadi vaa
gunaatmakam,*

soaham svapaadaachitare`nubhih sprishan punaati lokatritayam yathaa ravih.
Uttar Kanda 50. 56-61

‘Just as water merges into the sea, milk into milk, the ghata-akash into the maha-akash, and air into air, becoming one, if a manushya does the chintan of the prapanch not being separate from his Atma, the jeeva becomes established in the feeling of being the Mukta Paramatma.

A purush who serves Me with his chitta - whether in My nirguna form or My saguna form - is My roop. He purifies all three worlds with the touch of the dust of his feet, just as the Surya does with sunlight. This advitiya Gnan is the quintessence of all the Shrutis.’

Shri Rama took the decision to tell this secret teaching to Lakshman.

Apart from these three episodes, there are some special things that are given in the ‘Adhyatma Ramayana’. They are important because of their connection with the chintan of the adhyatma.

SOME POINTS GIVEN IN THE ADHYATMA RAMAYANA WHICH DESERVE TO BE DISCUSSED: The Ramayana is a complete allegory. Dashrath is the jeevatma with ten indriyas. Kaushalya is kushal-vritti. Sumitra is the active shakti for antahkarana-shuddhi. Kaikeyi is the shakti that removes the pratibimba, necessary for Ravana to be killed. Rama’s sankalpa has the power of Gnan, which is strengthened further by Kaikeyi’s bhavna.

Rama, Lakshman, Bharat and Shatrughna have been given as symbols of several quartets - the four Varnas, the four Ashrams, Vishwa-Taijas-Praagna-Turiya, jagrit-svapna-sushupti-turiya, Ishwara-Hiranyagarbha-Praagna-Turiya, Sankarshan-Pradyumna-Aniruddha-Vasudev, etc.

The purport is that nothing exists, but the paripoorna Parabrahm Paramatma. All the desha-kaala-jaati, sthiti-avastha-karma, etc are transient. To get this anubhav it is necessary to destroy all the subtle enemies that hide in the shareer symbolized by the fortress of Lanka. The enemies are ahankara-mamata, depicted by Ravana-Kumbhakaran and other Rakshasas.

When Shri Rama, Sita and Lakshman left Ayodhya to live in the vana for fourteen years, the people of Ayodhya were distraught. The great Muni Vamdev consoled them by introducing them to the Rama-Rahasya.

E`sha raamah paro vishnuraadinaaraayanah smritah,

e`shaa saa jaanakee lakshmiriyogamaaye`ti vishrutaa.

Asee she`shastamanve`ti lakshmanaakhyashcha saampratam,

e`sha maayaa gunairyukttastattadaakaaravaaniva.

E`sha e`va rajoyuktta brahmabhoodvishvabhaavanah,

sattvaavishtastathaa vishnustrijagatpratipaalakah.

E`sha rudrastaamasoante` jagatpralaykaaranam,

Ayodhya Kanda Sarga 5. 11-14

This Rama is the Adi-Narayana, Bhagwan Vishnu, and Janaki is Yoga-Maya who is Laxmiji. The one who has the name 'Lakshman' at present, and follows Shri Rama-Sita is the Sheshaji. This Purushottam Bhagwan is connected to Maya and perceived in various forms. When He attached Himself to Sattvaguna He is Vishnu Bhagwan who protects all the three worlds. At the end of the Kalpa He takes the ashray of Tamoguna and becomes Rudra, who causes pralay.

When this Parabrahm Paramatma became Rama, Valmiki revealed the artha of the Vedas in the form of the Ramayana, to tell the world about the charitra of Rama. Rama is mantra-murti. He manifests in the hriday.

There are two people in the jeevan of Shri Rama who give Him guidance. Vasishtha is the Brahmin Muni, symbolizing the pragna shakti, and Muni Vishwamitra is the Kshatriya Muni, symbolizing the prana shakti. Both pragna and prana are very important in the jeevan of a manushya. Their presence in his jeevan can enable him to attain the supreme goal.

The episode of Ahalya-uddhar has a description that Muni Vishwamitra persuaded Rama to touch Anaya. Seeing Rama hesitate, he said, 'don't be afraid. You are not doing any paapa. It is Your kartavya to give salvation to a lady who has done paapa. All her paapa will be burnt to cinders by Your touch.'

This is the drishti of a Sant, which has the capacity to make an inert object filled with consciousness. The greatness of a manushya's drishti is in uplifting the downfallen. The rules of the outside world don't create any obstacle in this.

The importance of the Sadguru is also shown in another episode. Only by the kripa and inspiration of a Sadguru can a sadhak become free of his jadata and obtain the prakash of the shuddha chaitanya.

In the granth called 'Prapannamrita' of the Ramanujacharya Sampradaya, Shurpanakha is given the character of Radha in the Krishna-Avatar. The purport is that if a manushya connects his kamana to Bhagwan, he gets a very lofty fruit, no matter how low he has fallen.

In the 'Mahavir Charit', Surpanakha, Manthara, Khar-Dushan, Marich, and others have been depicted as sadhan-roop in Ravana's political policy. When they had some contact with Rama they obtained param-gati.

In concluding, it is essential to draw your attention to a particular point given in the 'Adhyatma Ramayana'. The combination of Gnan and karma is the base and support of this entire granth in general and in the 'Rama-Gita' in particular. Gnan is apaurusheya - it is not created by any manushya. In fact, it is not even made by the Ishwara or any jeeva. Nor has it come from any book. Nowhere in this world is there a description of the swarup of Gnan. Tattvagnan has no majhab, or you can say it is the majhab of the Avadhoots. Gnan comes only by complete comprehension.

In the anushtana of a mumukshu, a combination of Gnan and karma is essential, but the Paramatma is not connected to karma or upasana in any way. Gnan is self-established. It needs no help from karma. A vritti filled with Brahmagnan and its rasa stays in the shareer of a Brahmagnani. It rises on occasion, 'I am the Brahman'.

The importance of a manushya's karma has three drishtis:

- (1) For pleasing the Paramatma
- (2) For becoming nishkama
- (3) Because of prema for one's kartavya

The five kleshas were completely absent in Rama doing His kartavya. Had the three states of jagrit-svapna-sushupti and srishti-sthiti-pralay existed in the eternal stream of the Sacchidananda, these kleshas would also have been in Rama. There is not the slightest possibility of bandhan in Rama - He is the pratyak chaitanya, ekarasa, paripoorna, advitiya, and not subject to fragmentation. Even so, He is the beej in the form of amrita.

Rama is nitya-shuddha-buddha-Mukta. His doing tyaga of Sitaji means the Parabrahm is without shakti, He is nirguna and nirakara. This is the nishedha of vritti, the negation of Maya.

Akhandananda Saraswati.

ADHYATMA RAMAYANA

By

SWAMI AKHANDAND

(1)

Suppliment.

The Parabrahm Paramatma is the Sacchidanandakanda - the source of bliss that is pure existence, pure consciousness, and pure anand. The Sacchidanandakanda Brahman manifested in the form of Rama. It is that Brahman who is Rama, and also Krishna and also Shiva. The many formss of the Brahman creates a jignasa to know about the nirakara dhatu in them. There are dangling ear rings, a necklace, and bangles. A knowledgeable person says, 'they are all gold.' You ask, 'what is gold?'

There is an urge to recognize the substance of different forms. If only one form were to be decided upon - that only this form is gold, or if it was made totally nirakara - then there will be nothing to arouse jignasa.

If you want to obtain Gnan about the Parameshwara there should be many akaras in Him. Those who believe only in the nirakara do not obtain Gnan, because they accept only the nirakara form of the Parameshwara, which is beyond the reach of people. Even those who believe the Parameshwara to have only one akara accept that He is limited to that form. They become filled with the shraddha that that form alone is the Paramatma.

Actually, the one who is present in all the thousands of forms should be searched for. Thus, by the method of the Sanatana Dharma - the Vedic Dharma - the Parameshwara is described in the forms of Brahma, Vishnu, Shiva, Ganesh, Surya, Devi, Rama, Krishna, and other forms. This enables us to recognize the one in the different forms.

Therefore, the fact is that we cannot understand the nirguna, nirakara and nirvishesh vastu without first superimposing a form on it and then negating the form.

The Valmiki Ramayana describes the Sacchidananda Rama with the predominance of the Sat, the satkarmas He does, the kind of sadbhava He has, and His many sadgunas. Right at the start, Valmiki asks a question:

Konvasmin saampratam loke` gunavaan kashcha veeryavaan.

‘Who, at this time, is the manushya in this sansara with the maximum gunas and the greatest valor?’

The adhikari shrota and the adhikari vakta are described.

*Tapah svaadhyaayaniratam tapasvee vaagvidaam varam,
naaradam paripaprashra vaalmeekirmunipungavam.*

‘The tapasvi (Valmiki) asked Naradji.’

The one who asked is a tapasvi and the one who answered is not only a tapasvi, he is also constantly engaged in svadhyaya and he has the capacity to explain his anubhav to others. If a person is an anubhavi, but incapable of articulating his experience, his wisdom will remain within himself. If a person is very eloquent, but has no anubhav worth talking about, what will he say?

Narad has tapasya as well as svadhyaya - is constantly introspecting and gaining deeper insights. So, he is an ideal vakta. Valmiki asked him, ‘who, at this present time is the most gunavan manushya in this world?’

Bhavabhuti has written, ‘why do all the poets praise only Shri Ramachandra? This is a great dosha of the poets - whatever we read is full of Shri Rama’s good qualities!’ The answer to this is given in the ‘Prasanna Raghav’.

*Svasookttinaam paatram raghutilakme`kam kalayataam,
kaveenaam ko doshah? Sa tu gunaganaanaamavagunah.*

‘The poets use their skills to describe Rama’s gunas, but they are not to blame. *Sadgunaganaanaam avagunah* - it is the ava-guna of Rama that whoever you see is attracted by His gunas. He is the only form of the treasury of satkarma, sadbhava, and sadguna. If you wish to find an ideal in any area of virtue, it will be found in Rama.’

The predominance of Sat is in the Valmiki Ramayana. The predominance of the Chit is in the Yoga Vasishtha, which is also called the Maha-Ramayana. It contains descriptions of Bhagwan’s Gnan-swarup. There is another famous Ramayana, the ‘Anand Ramayana’. The ‘Adhyatma Ramayana’ is an inclusive granth because the descriptions of Bhagwan’s sadguna and sadbhava, descriptions of His Chit-swarup and Anand-swarup are all given in it. It contains Bhagwan’s Anand-leela, Chit-leela, and Sat-leela. One thing worth noting in it is

that Ravana is a shishya of the Sanat Kumars and also of Naradji. They tell him that this Rama is Bhagwan. After hearing this, Ravana decided, 'I want to die at the hands of Rama.' These Sants did not leave even Ravana an a-bhakta. He, who we see as Ravana from the outside, has the beej of bhakti in him.

When we see anybody as bad it is our own mana that is bad. Whether the person is actually bad or not is not conclusive.

Regarding the charit of Shri Ramachandra Shri Ramanujacharya has said, 'I have done shravan of the Valmiki Ramayana eighteen times from the lips of my Guruji. Each time I found a new meaning in it.' There is a commentary on the Valmiki Ramayana called 'Bhushan', which enumerates these eighteen new meanings.

So, Rama is the Param-Tattva. The Brahman described in Vedanta is sakshat Rama. Rama-Sita are the Abhinna-Tattva. Sita is not separate from Rama and Rama is not separate from Sita. Bharatji is the form of a bhakta and Shatrughnaji is the servant of Bhagwan's servant. Lakshmanji is Bhagwan Ramachandra's companion. The special factor about Hanumanji is that a Bhakta who chants the name of Rama unceasingly may or may not tell Him, but Rama reaches everywhere for His bhakta's benefit.

Now, Shri Rama is to be described. This is the 'Adhyatma Ramayana'. *Ramayana* means the house of Rama. 'Ayan' means house. 'Ramcharitamanas' means the source of Shri Rama's charit. The form of the katha emerges from the lake of the manas.

*Chalee subhaga kavita saritaa saun,
raama bimala jasa jasa bharitaa sau.*

In the Ramcharitamanasa the poetry of the amrita of Rama's charit flows.

Where does it originate?

The Gangaji, the Saryu, the Brahmaputra and other rivers originate from the Mansarovar. In the same way this Rama-katha originates in the *maanasa* - the mana that is spiritual. The meaning given by Goswami Tulsidasji for the word 'manas' is, basically, the adhyatma. If Goswamiji has taken the maximum number of points from anywhere, it is from the 'Adhyatma Ramayana'.

The meaning of the word 'adhyatma' is that the mana is in the shareer and the roop of Shri Rama that is in the mana is what we ensconce on the throne of this granth.

'Adhyatma Ramayana' means the picture of that Rama, who is enthroned in our hriday as the antaratma, the antaryami.

Kishkindha Kand

The first Sarga

Friendship with Sugriva

Shreemahaade`va uvaacha

*Tatah salakshmano raamah shanaih pampaasarastatam,
aagatya sarasaam shre`shtham drishtvaa vismayamaayayau. 1. 1*

*Kroshamaatram suvisteernamagaadhaamalashambaram,
utfullaambujakavhaarakumudotpalamanditam. 1. 2*

*Hansakaarandavaakeernam chakravaakaadishobhitam,
jalakukkutakoyashtikraunchanaadopanaaditam. 1. 3*

*Naanaapushpalataakeernam naanaafalasamaavritam,
sataam manahsvachchhajalam padmakinjalkavaasitam. 1. 4*

*Tatropasprishya salilam peetvaa shramaharam vibhuh,
saanujah sarasasteere`sheetale`na pathaa yayau. 1. 5*

*Rishyamookagire`h paarshve`gachchhantau raamalakshmanau,
dhanurbaanakarau daantau jataavalkalamanditau,
pashyantau vividhaanvrikshaan gire`h shobhaam suvikramau. 1. 6*

*Sugreevastu gire`rmoodhni chaturbhih saha vaanaraih,
sthitvaa dadarsha tau yaantaavaaruroha gire`h shirah. 1. 7*

*Bhayaadaaha hanoomantam kau tau veeravarau sakhe`,
gachchha jaaneehi bhadram te`baturbhootvaa dvajaakritih. 1. 8*

*Vaalinaa pre`shitau kimvaa maam hantum samupaagatau,
taabhyaam sambhaashanam kritvaa jaaneehi hridayam tayoh. 1. 9*

Yadi tau dushtahridayau sangnaam kuru karaagratah,

vinayaavanato bhootvaa e`vam jaaneehi nishchyam. 1. 10

'Shri Rama and Lakshman proceeded towards the Pampa Sarovar. They were amazed to see the beauty of the lake. It was two miles long and very wide. Lotuses and water lilies of all kinds bloomed in it. There were varieties of ambuj, kalhar, kumud, utpal, etc. Swans, geese, ducks, water fowl, and other birds like chaya and chakva, koyashti, kraunch etc swam in the sarovar or stood on the shore, where there were fruit trees and flowering shrubs and all kinds of creepers growing in profusion. The water was as limpid as the mana of a Sant. It was fragrant with the scent of the pollen of the flowers that bloomed in the lake.

Rama and Lakshman washed their hands and feet and drank deeply of the cool water. They felt completely refreshed. Then they began to walk towards the Rishyamuk Parvat, with their dhanush-baan in their hands. They were enthralled by the beauty of the scenery round them.

Sugruva was sitting on a rocky outcrop, on the Rishyamuk Parvat with his four mantris. He saw Rama and Lakshman coming in their direction. He climbed a little higher to get a better view. Then he called out to Hanuman, "who are these two valorous men, my friend? Please go and find out who they are and why they are coming here. Go as a young Brahmachari. I suspect that Bali has sent them to kill me. Talk to them and find out their purpose. If their intention is to kill me, signal to me with your hand."

Tathe`ti baturoope`na hanuman samupaagatah,

vinayaavanato bhootvaa raamam natve`damabraveet. 1. 11

Kau yuvaam purushavyaaghrau yuvaanau veerasammatau,

dyotayantau dishah saraah prabhayaa bhaaskaraaviva. 1. 12

Yuvaam trailokyakartaaraaviti bhaati mano mama,

yuvaam pradhaanapurushau jagaddhe`tu jaganmayau. 1. 13

*Maayayaa maanushaakaarau charantaaviva leelayaa,
bhoobhaaraharanaarthaaya bhakttaanaam paalanaaya cha. 1. 14*

*Avateernaaviha parau charantau kshatriyakritee,
jagatsthitilayo sargam leelayaa kartumudyatau. 1. 15*

‘Baturoope`na hanumaan’ – Hanumanji assumed the roop of a Brahmin boy and went to Rama and Lakshman.

“Maharaj”, he said, “who are You? Your shareer has effulgence. Are You the sakshat Paramatma who created this srishti? That is the thought that comes to my mana when I see You. Are You both the Pradhan Purusha? Is it You who are the abhinna-nimitta-upadan karana of this world who has assumed the form of this jagat? Have You come to remove the burden of this prithivi, as though playing a game? Have You come to protect Your bhaktas? You have manifested as Kshatriyas; do You wish to again make this srishti, sthiti and pralay? You are independent. You are the ones who motivate, sitting in the hriday of all beings. Or perhaps, You are the sakshat Nara-Narayana, come to walk around in this world?”

Look; the root of all Ramayanas is the Valmiki Ramayana. This – the Adhyatma Ramayana – has been written in order to give the upadesh of adhyatma. If these Ramayanas are read seriously you will understand the colossal amount of matter that was available for Tulsidasji when he wrote the Ramcharitamanas.

Nara-naaraayana ki tum dou – are You two Nara and Narayana?

*Svatrantrau pre`rakau sarvahridayasthaavihe`shvarau,
naranaaraayanau loke` charantaaviti me` matih. 1. 16*

*Shreeraamo lakshmanam praaha pashyaina baturoopinam,
shabdashaastramashe`she`na shrutam noonamane`kadhaa. 1. 17*

Ane`na bhaashitam kritsnam na kinchidapashabditam,

tatah praaha hanoomantam raaghavo gnaanavighraha. 1. 18
Aham daashrathee raamastvayam me`lakshmanoanujah,
seetayaa bhaaryayaa saardham piturvachanagauravaat. 1. 19
Aagatastatra vipine`sthitoaham dandake`dvija,
tatra bhaaryaa hritaa seetaa rakshasaa ke`nachinmama,
taamanve`shtuumihaayaatau ko vaa kasya vaa vada. 1. 20

‘Rama told Lakshman, “look at this young Brahmachari – he has had a thorough teaching of the Shabda-Shastra. He has heard it not once, but several times, and he knows all the eight vyakarans. He made such a long speech without a single mistake!”

After praising Hanumanji to Lakshmanji, Bhagwan Ramachandra told Hanuman, “I am Rama, son of Dashrath, and this is Lakshman, My younger brother. We had come to the Dandak van with My patni, Sita. Some Rakshasa abducted her. We are going around searching for her. Tell Me, who are you and who do you belong to?”

Baturuvaacha

Sugreevo naama raajaa yo vaanaraanaam mahaamatih,
chaturbhirmantribhih saarghyam girimoordhani nishthati. 1. 21
Bhraataa kaneeyaan sugreevo vaalinah paapache`tasah,
te`na nishkaasito bhaaryaa hritaa tasye`ha vaalinaa. 1. 22
Tadbhayaadrishyamookaakhyam girimaashritya samsthitah,
aham sugreevasachivo vaayuputro mahaamate`. 1. 23
Hanoomaannaama vikhyaato hyanjaneegarbhasambhavah,
te`na sakhyam tvayaa yukttam sugreeve`na raghoottama. 1. 24
Bhaaryaapahaarinam hantum sahaayaste`bhavishyati,
idaaneeme`va gachchhaama aagachchha yadi rochate`. 1. 25

Hanumanji replied, “my Raja is Sugriva. He is clever and wise. He stays on a peak of this parvat with four mantris. He is Bali’s younger brother. Bali is a great paapi. He drove Sugriva out of the house and stole his patni. Sugriva stays here out of fear of Bali.

I am Sugriva’s mantri, Hanuman, the son of Vayu Devta. I was born from the womb of Anjani. I advise You to form a friendship with Sugriva. Both of you have had your patnis taken away by force. Sugriva will help You to kill the Rakshasa who has abducted Your patni, because he has experienced the same suffering and understands Your pain.”

Baanjha ki jaane` prasava kai peera’ – how can a barren woman know the pain of childbirth?

“A person who has not experienced this tragedy can never know the anguish of a manushya whose patni has been taken from him by force,” said Hanumanji. “If my suggestion appeals to You, let us go to Sugriva at once.”

Shreeraama uvaacha

*Ahamapyaagataste`na sakhyam kartum kapeeshvara,
sakhyustsyaapi yatkaaryam tatkarishyaamyasamshayam. 1. 26*

*Hanoomaan svasvaroope`na sthito raamamathaabraveet,
aaroataam mama skandhau gachchhamah parvatopari. 1. 27*

*Yatra tishthati sugreevo mantribhirvaalino bhayaat,
tathe`ti tasyaaruroha skandham raamoatha lakshmanah. 1. 28*

*Utpapaata gire`rmoodhni kshanaade`va mahaakapih,
vrikshachchhaayaam samaashritya sthitau tau raamalakshmanau. 1. 29*

Ramachandra said, “O prince of Kapis, I have come here with the purpose of establishing a friendship with Sugriva. It is not that only he

will help Me in killing the Rakshasa who stole My patni; I will also kill the person who stole his patni. I will help him and he will help Me. This is a matter of friendship.”

Hanumanji gave up his Brahmachari roop.’

‘*Prabhu pahichaani pare`u gahi charanaa*’ – Tulsidasji has written that Shankar Bhagwan told Parvatiji that Hanumanji recognized Prabhu and caught His feet. The sukha he felt is beyond description.

‘Then Hanumanji took Ramachandra and Lakshman on his shoulders.’

The two brothers had not used any vehicle or mount since the day they got off Sumantra’s chariot in Shringaverpur. Hanumanji is a great warrior – it is no problem for him to carry Rama and Lakshman on his shoulders.

Regarding Hanumanji, some people are of the opinion that he is vairagya-roop. Goswamiji has written that Hanumanji is the form of strong vairagya.

In the opinion of the Ramanujacharya, Hanumanji is strong vivek, and he is Acharya-roop. To make Sitaji meet Ramji, he first gives *drishti-paata* – meaning, transferring spiritual power through a look – and then arranges for them to meet.

So then, is Hanumanji vivek-roop or is he vairagya-roop?

Look; there is no difference between vivek and vairagya. A manushya who has vivek also has vairagya for the different objects. He knows what he should have vairagya for. Vivek and vairagya are one and the same; and, this vivek-vairagya has the power to take Bhagwan wherever they want Him to go. Vivek and vairagya are the vehicles of Bhagwan – they are His *vaahana*.

Hanumanji carried Rama and Lakshman to the top of the Rishyamuk Parvat. It is not that he walked up; he took one great leap and reached

the summit. When somebody takes Ramji on his shoulders, what need has he to go slowly?

Hanumanji settled Rama and Lakshman comfortably in the shade of a large tree and went to Sugriva.

There is one point to note here. Who is to be given greater importance – Sugriva or Ramachandra Bhagwan?

*Hanoomaanapi sugreevamupagamyā kritaanjaliḥ,
vye`tum te` bhayamaayaatau raajan shreeraamalakshmanau. 1. 30
Shreeghramukttishtha raame`na sakhyam te` yojitam mayaa,
agnim saakshinamaaropya te`na sakhyam drutam kuru. 1. 31
Tatoatiharshaatsugreevah samaagamyā raghoottamam,
vrikshashaakhaam svayam chhittvaa vishtaraaya dadau mudaa. 1. 32
Hanoomaanalakshmanaayadaatsugreevaaya cha lakshmanah,
harshe`na mahataavishtaah sarva e`vaavatasthire`. 1. 33
Lakshmanastvabraveetsarvam raamavrittaanatamaaditah,
vanavaasaabhigamanam seetaaharanamaiva cha. 1. 34*

‘Hanumanji went to Sugriva and said, “have no fear. Shri Rama-Lakshman have come. Come and establish a friendship with them, keeping Agni as the sakshi.”

Sugriva came at once to the place where Ramaji was sitting with Lakshmanji.’

People sometimes forget the proper protocol. Had Hanumanji carried Rama and Lakshman straight to Sugriva, it would have meant that Hanumanji considered Sugriva to be greater than Rama and Lakshman. By placing Ramji in a pleasant place and bringing Sugriva to Him, he made it clear that Ramji was greater.

‘Sugriva broke off a thick branch of a tree and offered it to Ramachandra as an asana. This is also in keeping with the protocol. Sugriva did not offer a branch to Lakshman; he gave a branch to Hanumanji, and Hanumanji offered it to Lakshmanji. Then Lakshmanji cut off a branch and offered it to Sugrivaji. Lakshman is Sugriva’s junior in status.

Thus, one Raja gave an asana to another Raja, a mantri gave an asana to Lakshmanji, and Lakshmanji gave one to Sugrivaji. This is what is described here.

Lakshman started the conversation. Rama did not open the conversation.’

If an ordinary person describes Rama’s charitra he will miss this point. Ramachandra is very compassionate. Very often He starts talking to people to put them at their ease. That is a separate matter. Here, it is a matter of the protocol between two Rajas, and so, Lakshmanji started the conversation with Sugriva. He narrated the whole story about the vanavas and the abduction of Sitaji.

Lakshmanokttam vachah shrutvaa sugreevo raamamabraveet,

aham karishye`raaje`ndra seetaayaah parimaarganam. 1. 35

Saahaayyamapi te`raama karishye`shatrughaatinah,

shrunu raama mayaadrishtam kinchitte`kathayaamyaham. 1. 36

E`kadaa mantribhih saardham sthitoaham girimoordhani,

vihaayasaa neeyamaanaam ke`nachitpramadottamaam. 1. 37

Kroshayanteem raama raame`ti drishtvaasmaanparvatopari,

aamuchyaabharanaanyaashu svottareeye`na bhaaminee. 1. 38

Nireekshyaadhah parityajya kroshantee te`na rakshasaa,

neetaaham bhooshanaanyaashu guhaayaamakshipam prabho. 1. 39

*Idaaneemapi pashya tvam jaaneehi tava vaa na vaa,
ityuktvaaneeya raamaaya darshayaamaasa vaanarah. 1. 40
Vimuchya raamastaddrishtvaa haa seete`ti muhurmuhuh,
hridi nikshipya tatsarvam ruroda praakrito yathaa. 1. 41
Aashvaasya raaghvam bhraataa lakshmano vaakyamabraveet,
achire`naiva te` raama praapyate` jaanakee shubha,
vaanare`ndrasahaaye`na hatvaa raavanamaahave`. 1. 42
Sugreevoapyaaha he` raama pratignaam karavaani te`,
samare` raavanam hatvaa tava daasyaami jaanakeem. 1. 43*

“I will find out where Sita is,” vowed Sugriva. “I will also help in killing the person who carried her off.”

Then Sugriva told them how he and his mantris saw Sitaji flying over their heads in a chariot, calling out Rama’s name, as they sat on the Rishyamuk Parvat one day. He told Rama about the bundle of ornaments Sitaji threw down to them as the chariot flew overhead. He showed the bundle to Rama. Bhagwan Ramachandra saw the ornaments and began to lament like an ordinary man who is pining for his patni. Lakshman and Sugriva reminded Him about the work they lay ahead, of killing Ravana and rescuing Sitaji.’

*Tato hanoomaanprajvalya tayoragnim sameepatah,
taavubhau raamasugreevaavagnau saakshini tishthati. 1. 44
Baahu prasaarya chaalingya parasparamakalmashau,
sameepe` raghunaathasya sugreevah samupaavishat. 1. 45*

Just see Ramachandra’s compassion! He makes Agni the sakshi to seal His friendship with Sugriva! What need had He, to establish friendship with Sugriva, keeping Agni Devta as the sakshi? This is His prema; it is His karuna!

‘Ramachandra spread out both arms and embraced Sugriva. He made Sugriva sit beside Him to bolster his confidence in the help the newly-made friendship would bring him.’

A person must have help if he is to fight a powerful enemy. Sugriva and Rama needed each other’s support. It is impossible to conquer a powerful enemy without help. Now, Sugriva and Ramji had become sakhas – their friendship was firmly established.

One meaning of *sakhaa* – friend – is when two friends have their meals together. Sugriva would also have his meals with Ramachandra – *saha khaadati iti sakha*.

When the name of one is taken, the name of the other also comes up. For example, Rama-Sugriva, Shri Krishna-Arjuna, Shri Krishna-Uddhava – because they are known to be close friends.

Svodantam kathayaamaasa pranayaadradhunaayake`,

sakhe` shrunu mamodantam vaalinaa yatkritam puraa. 1. 46

Mayaputroatha maayaavee namnaa paramadurmadah,

kishkindhaam samupaagatya vaalinam samupaahvayat. 1. 47

Singhanaade`na mahataa vaalee tu tadamarshanah,

niryayau krodhataamraaksho jaghaana dridhamushtinaa. 1. 48

Dudraava te`na samvigno jagaama svaguhaam prati,

anududraava tam vaalee maayaavinamaham tathaa. 1. 49

Tatah pravishtamaalokya guhaam maayaavinam rushaa,

vaalee maamaaha tishtha tvam bahirgachchhaamyaham guhaam,

ityuktvaavishya sa guhaam maasame`kam na niryayau. 1. 50

Maasaadoordhvam guhaadvaaraannirgatam rudhiram bahu,

taddrishtvaa paritaptaango mrityo vaaleeti dukhitah. 1. 51

‘Sugrivaji said, “Sakha, now I will tell you my story, about how Bali behaved with me. Mayavi, the son of Mayasura, was very brash. He came to Kishkindha and challenged Bali. Bali could not endure this. He rushed out, his eyes reddened with anger, to beat Mayavi.

Mayavi ran and went into his cave. Bali went after him, but before going he told me, ‘you stay here. I will kill him and come back. Several days passed. I waited anxiously. Then a stream of blood came out from the entrance of the cave. I felt certain that Bali had been killed.’”

This tendency to ‘feel certain’ about something not based on fact, leads to much trouble. It is neither anvay nor vyatirek – meaning, there is no connection to anything and no distinction that indicates a difference. There is no hetu-grah and no vyapti-grah – meaning, no cause and no perversion. There is nothing on which an assumption can be based.

People say, ‘I understood it instinctively’. There are people who understand the Ishwara instinctively. They become confused. How can anybody be sure that what they guess about what is in the mind of another is accurate?

‘Sugriva assumed that Bali had been killed, and placed a huge rock at the opening of the cave.’

Once, some people had assumed something about me, which made me very sad. I had gone to Balia for a katha. Swami Prabodhanandaji was with me. I was also eager to meet a friend of mine who lived there. When I went to his house I was told that he is at a Conference. I had not been invited to the Conference, but I went, anyway. Once there, I was caught and made to give a discourse.

Having gone uninvited the previous day I did not go to the conference the following day. The result was that some of the organisers of the Conference assumed that I had gone there only to spoil the success of their Conference. Their presumption was based on the fact that some

hundred or two hundred people came to listen to my katha instead of going to their Conference. When I heard that these people are angry and upset with me, I went to the conference again, again uninvited!

When things are assumed without ascertaining the facts, it causes great trouble. An inference or presumption is based on a connection with a past experience. If one has heard about something that he experiences, his assumption can be accepted as valid.

Guhaadvaari shilaame`kaam vidhaaya grihamaagatah,

tatoabravam mrito vaalee guhaayaam rakshasaa hatah. 1. 52

Tachchhrutvaa dukhitaah sarve`maamanichchhantamapyuta,

raajye`abhishe`chanam chakruh sarve`vaanaramantrinah. 1. 53

Shishtam tadaa mayaa raajyam kinchitkaalamarindama,

tatah samaagato vaalee mamaaha parusham rushaa. 1. 54

Bahudhaa bhartsayitvaa maam nijaghaana cha mushtibhih,

tato nirgatya nagaraadadhaavam parayaa bhiyaa. 1. 55

Lokaan sarvaanparikramya rishyamookam samaashritah,

rishe`shaapabhayaatsoapi naayaateemam girim prabho. 1. 56

Tadaadi mama bhaaryaam sa svayam bhunktte`vimoodhadheeh,

ato dukhe`na santapto hritadaaro hritaashrayah. 1. 57

Vasaamyadya bhavatpaadasamsparshaatsukhitoasmyaham,

mitradukhe`na santapto raamo raaajeevalochanah. 1. 58

Hanishyaami tava dve`shyam sheeghram bhaaryaapahaarinam,

iti pratignaamakarotsugreevasya purastadaa. 1. 59

‘Sugriva fell into the folly of presumption, and came back to Kishkindha. He told the people that Bali had been killed. Then his Rajya-abhishek was done and he settled to rule with his patni.

Bali came back to Kishkindha after killing Mayavi. He saw that Sugriva had become the Raja and battered him with his fists, asking angrily, 'couldn't you find any other place on which to sit that you took my throne?'

"Now I stay here, on the Rishyamuk Parvat because of Matang Rishi's shaap to Bali, that he will die if he comes here," said Sugriva. "I am very dukhi. I got sukha by the touch of your charanaravinda. I am your mitra."

The dukha of His friend filled Ramachandra with dukha. He said, "I will kill your dushman."

The followers of the Arya Samaj disapprove of this, because their Ishwara is an Ishwara of justice, but the Ishwara of bhaktas is partial to His bhaktas. Why will anyone want to have bhakti for Bhagwan if Bhagwan didn't favour His bhaktas? A manushya does Bhagwan's bhakti with the hope that He will fulfil his desires and protect him from misfortune. If the Ishwara only does justice and is impartial, why should a bhakta try to please Him? The Bhagwan of bhaktas always favours His bhaktas!

'Rama made a pratigna, "I will kill Bali, who has stolen your patni from you."

Sugreevoapyaaha raaje`ndra vaalee balavataam bali,

katham hanishyati bhavaande`vairapi duraasadam. 1. 60

Shrunu te`kathayishyaami tadvalam balinaam vara,

kadaachiddundubhirnaama mahaakaayo mahaabalah. 1. 61

Kiskindhaamagamadraama mahaamahisharoopadhrik,

yuddhaaya vaalinam raatrau samaahvayata bheeshanah. 1. 62

Tachchhrutvaasahamaanoasau vaalee parammakopanah,

mahisham shringayordhritvaa paatayaamaasa bhootale`. 1. 63

*Paade`naike`na tatkaayamaakramyaasya shiro mahat,
hastaabhyaam bhraamayimshchhittvaa tolaitvaakshipadbhuvi. 1. 64
Papaata tachchhiro raama maatangaashramasannidhau,
yojanaatparitam tasmaanmune`raashramamandale`. 1. 65
Raktavrishtih papaatochchairdristvaa taam krodhamoorchhitah,
maatango vaalinam praaha yadyaagantaasi me`girim. 1. 66
Itah param bhagnashiraa marishyasi na sanshayah,
e`vam shaptastadaarabhya rishyamookam na yaatyasau. 1. 67
E`tajgnaatvaahamapyatra vasaami bhayavarjitah,
raama pashya shirastasya dundubhe`h parvatopamam. 1. 68*

Another example of Rama's karuna is that Sugriva told Ramachandra, "Bali has enormous strength. How will you kill him? A terrible Asura called Dundubhi came to Kishkindha one night. He was colossal, with the head of a buffalo. He challenged Bali. Bali was furious. He caught the horns of the buffalo and threw him on the ground. With one kick he severed the head from the shareer of the buffalo. The head flew up in the air and fell close to Matanga Rishi's Ashram.

Matanga Rishi gave a shaap to Bali, that if he comes to the Rishyamuk Parvat his head will burst and he will die. Since that day Bali keeps away from this place, and that is why I am living here.

He Ramji, look – this huge rock is actually Dundubhi's head. Bali was strong enough to pick it up and throw it till here. If somebody is strong enough to pick it up and throw it, he can kill Bali."

*Tatkshe`pane`yadaa shakttah shakttastvam vaalino vadhe`,
ityuktvaa darshayaamaasa shirastadririsannibham. 1. 69
Drishtvaa raamah smitah kritvaa paadaangushthe`na chaakshipat,*

dashayojanaparyantam tadadbhutamivaabhavat. 1. 70

Saadhu saadhvati sampraaha sugreevo mantribhih saha,

punarapyaaha sugreevo raamam bhakttaparaayanam. 1. 71

Bhagwan Rama submitted to the test! He could easily have told Sugriva that it doesn't matter whether Sugriva has faith in Him or not; but He said, "Sugriva, look" and flicked Dundubhi's head with His big toe. The gigantic head fell ten yojans away. Everybody present lauded Rama's prowess.'

E`te` taalaa mahaasaaraah sapta pashya raghoottama,

e`kaikam chaalayitvaasau nishpannaakurute`anjasaa. 1. 72

Yadi tvame`kabaane`na viddhvaa chhidram karoshi che`t,

hatastvayaa tadaa vaalee vishvaaso me` prajaayate`,

tathe`ti dhanuraadaaya saayakam tatra sandadhe`. 1. 73

Bibhe`da cha tadaa raamah saptah taalaanmahaabalah,

taalaansapta vinirbhidya girim bhoomim cha saayakah. 1. 74

Punaraagatya raamasya tooneere`poorvavat sthitah,

tatoatiharshaatsugreevo raamamaahaativismitah. 1. 75

Even this did not satisfy Sugriva!

What was the reason?

'Sugriva said, "Maharaj, Dundubhi's head was very heavy when Bali threw it. Now, it has dried up and become lighter, which is why you could throw it with your big toe. Here are seven taal trees. Bali used to shake taal trees until the leaves fell off.'"

People who know about trees know that the leaves of a taal tree are not shaken off easily.

“So, if you pierce all seven trees with just one baan I will be convinced that you can kill Bali,” said Sugriva.

Ramachandra picked out a baan from His quiver and put it on His dhanush. He sent it flying. It pierced all seven tall trees.’

I have heard that these trees were not in a straight line. There was a serpent that had become jada because of a shaap given by a Rishi. These seven trees had grown on its back and were standing in a curved line. Ramachandra pressed the tail of the serpent with His foot. The serpent awoke and straightened, and the trees also came into one straight line, so Rama’s baan went through them very easily. This story is given in one of the Ramayanas.

‘Raamayana shata koti apaaraa’ – there are over a hundred crore Ramayanas! It is not that the story of Rama is imagined by some individuals; a Ramayana imagined by some manushya is different!

‘Ashcharyachudamani’, ‘Anardharaghavam’, ‘Prasannaraghavam’, ‘Unmattaraghavam’ and other similar smaller Ramayanas have amazingly beautiful descriptions of Ramachandra. The ‘Unmattaraghavam’ is a small booklet in Sanskrit, in poetry form. It describes Rama, maddened with grief at losing Sitaji.

Look; it so happened that Ramji became frantic when Sitaji was abducted. Now, how could Sitaji know how desperate Ramji became when He couldn’t find her anywhere? So, Bhagwan created a leela when they were together in the Dandakaranya.

One day, Sitaji went to pluck flowers. She went into the hut of a Rishi, not knowing that the Rishi had given a shaap that any lady coming into his hut would be turned into a female deer. Sitaji turned into a hirani. Ramji went to look for Sitaji. She was right there, but He could not recognize her since she was in the form of a doe. She kept coming close to Him, nudging Him with her nose, and going circling round Him. Tears poured from her eyes, but Ramji did not understand.

Ramachandra experienced viyoga – He could not bear the pain of being parted from Sitaji. Sitaji saw Ramachandra’s anguish at not finding her. The Rishi’s Samadhi broke after some hours. His Yogic powers told him the whole story. He told Ramachandra, ‘Sitaji is here, looking at You. She is nudging You, and weeping for You, but You don’t recognize her.’ He removed his shaap and Sitaji regained her original form. Thus, when Sitaji was carried off by Ravana, she knew what Ramachandra would be feeling without her.

The poet Bhavabhuti has imagined Rama and Sita meeting in a state of viraha – they became separated, came together and were separated again. This strange story is given in the ‘Uttararamacharita’.

‘The baan sent out by Rama pierced the saal trees and then it went through the Parvat, into the ground, came out, and went into Ramachandra’s quiver again.

*De`vam tvam jagataam naathah paramaatmaa na sanshayah,
matpoorvakritapunyaudhaih sangatoadya mayaa saha. 1. 76*

*Tvaam bhajanti mahaatmaanah sansaaravinivrittaye`,
tvaam praapya mokshasachivam praarthaye`aham katham bhavam.
1. 77*

*Daaraah putraa dhanam raajyam sarvam tvanmaayayaa kritam,
atoaham de`vade`ve`sha naakaankshe`anyatpraseeda me`. 1. 78*

Sugriva was wonderstruck. “You are the Paramatma!” he exclaimed. “You are the Swami of this jagat. It is because of some great punya of mine that I have got You!”

Ramachandra’s friendship is noteworthy. He can create and destroy this srishti by just moving His eyebrows, and yet He submits to the tests given by Sugriva in order to convince the latter that He is strong enough to kill Bali! He wants Sugriva to have faith in Him. How can anybody get kalyan if they don’t have faith?

‘Bhagwan embraced Sugriva and Sugriva got Gnan-vairagya for the sansara. Sugriva said, “it is the fala of my past punya that I got Your darshan. Even great Mahatmas do Your bhajan to get Mukti from this sansara. Moksha is Your sachiv – Your secretary – who always stays with You.”’

Just as secretaries accompany Kings wherever they go, Moksha always says with Bhagwan wherever He goes.

“How can I pray to You?” asked Sugriva. “Things like the Rajya, stree, putra, wealth, etc are all the creations of Your Maya. And therefore, Rama, I do not desire them anymore. I experience great anand because I have got You, with a pledge. I was trying to get clay and got a treasure trove instead!”

Mridarttham yatamaane`na nidhaanamiva satpate` - it is like a potter who goes to bring clay for making pots, and when he digs, he finds great treasure!

Aanandaanubhavam tvaadya praaptoaham bhaagyagauravaat,

mridartham yatamaane`na nidhaanamiva satpate`. 1. 79

Anaadyavidyaasamsiddham bandhanam chhinnamadya nah,

yagnadaanatapah karmapoorte`shtaadibhirapyasau. 1. 80

Na jeeryate` punardaadhyam bhajate` samsritih prabho,

tvatpaadadarshanaatsadyo naashame`ti na samshayah. 1. 81

Kshanaardhamapi yachchittam tvayi tishthatyachanchalam,

tasyaagnaananamanarthaanaam moolam nashyati tatkshanaat. 1. 82

Tattishthatu mano raama tvayi naanyatra me`sadaa. 1. 83

Raamaraame`ti yadvanee madhuram gaayati kshanam,

sa brahmahaa suraapo vaa muchyate`sarvapaatakaih. 1. 84

“Today, the bandhan created by anadi avidya is severed!” said Sugriva.’

Avidya is anadi – it has no adi; but it is saanta – it has an anta. This is the convention of the Vedantis.

All right; when was agnan created?

Somebody asked Anne Besant how agnan became anadi. She replied that foolishness is not taught at any school or college; it is there since birth, but it can be removed by proper teaching.

Agnan is anadi and saanta – it has no beginning, but it has an end. Gnan is saadi – it has a beginning, and it is saanta. Gnan arises through the Mahavakyas and destroys avidya and then it is also destroyed. This is the principle of Vedanta.

The bandhan of avidya cannot be severed by any Yagna, daan, tapasya; in fact, these strengthen avidya.

How is that?

‘ “These punya activities strengthen ahankara; they don’t reduce it. Whether it is a karta of Dharma, upasana, Yoga, Samadhi, or shanti – where there is a karta the sansara become more solid. However, abhiman is cut away instantly when a person get the darshan of Your charanaravinda. If a manushya’s mana becomes established in Your swarup for even half a moment, the fundamental agnan that is the cause of misfortune is destroyed at once.

And so, Prabhu, may my mana always abide in You, and my vani sing Your sweet name – Rama! Rama! – continuously. Even a person who kills a Brahmin, or is a habitual drunkard, becomes free of paapa by doing this. There is no paapa and no punya that cannot be removed, because paapa and punya do not get attached to the Atma; they get attached to the antahkarana. When the antahkarana is given up, the paapa and punya also disappear with it.”

*Na kaankshe` vijayam raama na cha daarasukhaadikam,
bhakttime`va sadaakaankshe` tvayi bandhavimochaneem. 1. 85
Tvanmaayaakritasansaarastvadanshoaham raghoottama,
svapaadabhakttimaadishya traahi maam bhavasankataat. 1. 86
Poorvam mitraaryudaaseenaastvanmaayaaaavritache`tasah,
aasanme`adya bhavatpaadadarshanaade`va raaghava. 1. 87*

Sugrivaji continued, “I don’t want victory. If my patni is with Bali, let it go – I have no wish for the sukha of a patni. All I want is Your bhakti, so that the bandhan of this sansara is severed. This sansara is a creation of Your Maya. I am Your ansha. Please give me bhakti for Your charan, and free me from this troublesome sansara.

My Gnan had been blocked by your Maya up to now. I used to think that this is my mitra and this is my dushman and this one is indifferent to me. This is all the play of Your Maya, and is now removed by the darshan of Your charanaravinda.”

*Sarvam brahmaiva me` bhaati kva mitram kva cha me` ripuh,
yaavattvanmaayayaa baddhastaavadgunavishe`shataa. 1. 88
Saa yaavadasti naanaatvam taavadbhavati naanyathaa,
yaavannaanaatvamagnaanaattaavatkaalakritam bhayam. 1. 89
Atoavidyaamupaaste` yah soandhe` tamasi majjati,
maayaamoolamidam sarvam putraadaaraadiraadibandhanam,
tadutsaaraya maayaam tvam daaseem tava raghoottama. 1. 90*

A temporary sad-buddhi arose in Sugriva when Ramachandra Bhagwan embraced him and His chest touched Sugriva.’

People sometimes get sad-buddhi due to the influence of Satsang. They become filled with a false abhiman about their wisdom. Oh,

where was your wisdom all this time, my brother? This is a borrowed wisdom; it will not endure.

“As long as a manushya is bound by Bhagwan’s Maya he experiences pride, if he has gunas, and he sees multiplicity in the sansara. He considers things to be good and bad, dukha and dukha, mine and another’s, raaga and dvesha, etc. This is because he does not know that the mool Tattva is one.

As long as this multiplicity seems real there is a fear connected to time. This bandhan can be cut away in a flash if the adhikari has the competence. A manushya who does upasana of avidya sinks into dense darkness. Bandhans like the stree, putra etc are rooted in Maya; and Maya is Your dasi! Therefore, O Raghunandan, sever this Maya!

*Tvatpaadapadmaarpitachittavrittistvannaamasangeetakathaasu
vaanee,*

*tvadbhakttase`vaaniratau karau me` tvadanasangam labhataam
madangam. 1. 91*

*Tvanmoortibhakttaan svagurum cha chakshuh pashyatvajasram sa
shrinotu karnah,*

*tvajjanmakarmaani cha paadayugmam vrajatvajasram tava
mandiraani. 1. 92*

*Angaani te` paadarajovimishrateerthaani bibhratvahishatruke`to,
shirastvadeeyam bhavapadmajaadyairjushtam padam raama
namatvajasram. 1. 93*

Let my chittavritti be attached always to Your charanaravinda. Let my vani do Your bhajan and chant Your name, and my hands remain busy in Your seva. Let my shareer get the touch of Your shareer. Let my eyes look continuously at my Gurudev and Your bhaktas who look at Your murti. Let my ears do shravan of Your leelas and my feet go to Your

Mandir. Let the dust of Your feet always fall on me. Let me bathe in Your Tirthas, and my head bow at your charan-kamal.”

The Second Sarga.

The killing of Vali.

Shreemahaade`va uvaacha

Itham svaatmaparishvanganirdhootaashe`shakalmasham,

raamah sugreevamaalokya sasmitam vaakyamabraveet. 2. 1

Maayaam mohakarem tasminvitanvan kaaryasiddhaye`,

sakhe`tvadukttam yattanmaam satyame`va na sanshayah. 2.2

Kintu lokaa vidishyanti maame`va raghunandanah,

kritavaan kim kapeendraaya sakhyam kritvaagnisaakshikam. 2. 3

‘Sugriva’s paapas were all destroyed when Bhagwan embraced him. Ramachandra looked smilingly at Sugriva and said, “sakha,”

Shri Ramachandra calles Sugriva ‘sakha’ and Sugriva calls Him ‘sakha’. You must have heard this:

Raghuvara raavaree ihai badaaee,

ke`vata meeta kahe`sukha maanata vaanara bandhu badaayee.

Nidari ganee aadara gareeba para karata kripa adhikaayee.

Ramachandra feels happy when any vanar calls Him ‘sakha’. He sees one vanar to be the same as Bharat. This is what Bhagwan’s drishti is like, you know!

Bharata hun te`mohi adhika piyaare` - Bhagwan Rama says ‘they are dearer to Me than Bharat.’ He told Hanumanji, *‘tuma mama priya lachhimana te`doonaa* – you are twice as dear to Me as Lakshman is.’

This is Bhagwan’s special kripa on those who are humble.

‘Bhagwan Ramachandra told Sugriva, “what you say is true, but, think about My reputation.”

Sugriva asked, “Maharaj, how will Your reputation be harmed by my vairagya?”

“People will say that Rama made Sugriva His friend, with Agni as sakshi, but didn’t do anything for him,” explained Ramachandra. “They will ask how it benefited you to establish friendship with Me.”

Iti lokaapavaado me` bhavishyati na sanshayah,

tasmaadaahvaya bhadram te` gatvaa yuddhaya vaalinam. 2. 4

Baane`naike`na tam hatvaa raajye` tvaamaabhishe`chaye`,

tathe`ti gatvaa sugreevah kishkindhopavanam drutam. 2. 5

Kritvaa shabdham mahaanaadam tamaahvayata vaalinam,

tachchhrutvaa bhraatrininadam roshataamravilochanah. 2. 6

Nirjagaama grihaachchheeghrum sugreevo yatra vaanarah,

tamaapatantam sugreevah sheeghrum vakshasyataadayat. 2. 7

“This is how it will harm My reputation,” said Ramachandra. “So, go and challenge Bali. I will kill him with one baan and make you the Raja of Kishkindha.”

Sugriva went to Kishkindha and challenged Bali. Bali’s eyes became red with anger.’

When krodha overcomes a manushya it saps his strength. His hands and feet begin to tremble and his tongue stammers. Anger is not conducive to strength.

Sugreevamapi mushtibhyaam kaghaana krodhamoorchhitah,

vaalee tamapi sugreeva e`vam kruddho parasparam. 2. 8

Ayuddhye`tame`karoopau drishtvaa raamoativismitah,

na mumocha tadaa baanam sugreevavadhashankayaa. 2. 9

'The two vanars began to fight. They looked identical, so Rama did not shoot a baan. Bali punched Sugriva into a pathetic state.

*Tato dudraava sugreevo vaman rakttam bhayaakulah,
vaalee svabhavanam yaatah sugreevo raamamabraveet. 2. 10*

*Kim maam ghaatayase` raama shatrunaa bhraatriroopinaa,
yadi madghanane` vaanchhaa tvame`va jahi maam vibho. 2. 11*

*E`vam me` pratyayam kritvaa satyavaadin raghoottama,
upe`kshase` kimartham maam sharanaagatavatsala. 2. 12*

Sugriva came running to Rama. "Rama!" he wailed. "Do you want me to be killed? Bali is my dushman in the form of my brother! If You want to kill me, kill me Yourself! You gave me the vishvas that You are a Satyavadi – now, please keep Your word; don't abandon me! You are like a mother to whoever takes Your sharan."

*Shrutvaa sugreevavachanam raamah saashruvilochanah,
aalingya maa sma bhaishheestvam drishtvaame`karoopinau. 2. 13*

*Mitraghaatitvanaashankya mukttavaansaayakam nahi,
idaaneeme`va te` chinham karishye` bhramashaantaye`. 2. 14*

*Gatvaahvaya punah shatrum hatam drakshyasi vaalinam,
raamoaham tvaam shape` bhraatarhanishyaami ripum kshanaat. 2.
15*

*Ityaashvaasya sa sugreevam raamo lakshmanamabraveet,
sugreevasya gale` pushpamaalaamaamuchya pushpitaam. 2.16*

Ramachandra embraced Sugriva. He stroked Shugriva's shareer with His hand and relieved his pain. He told Sugriva, "I will make you wear a garland so I will be sure of aiming at Bali. I swear to you that this time

– *raamoaham tvaam shape` bhraatarhanishyaami ripum kshanaat* –
My name is Rama, I will kill your brother in an instant.”

Ramachandra told Lakshman to put a garland on Sugriva.’

Rama did not garland Sugriva; He told Lakshman to garland him. I am reminded of an occasion when I was on the stage with some other Mahatmas in a conference. The Maharani came to honour us. She garlanded all the Sadhus who were Sanyasis, but said point blank that she only garlanded the Mahatmas in saffron robes. ‘I do not garland the people who wear white clothes,’ she explained. Her secretary garlanded the vidvans who were dressed in white. This is the convention of the Maharanis.

Pre`shayasva mahaabhaaga sugreevam vaalinam prati,

lakshmanastu tadaa buddhvaagachchha gachchhe`ti saadaram. 2. 17

Pre`shayamaasa sugreevam soapi gatvaa tathaakarot,

punarapyadbhutam sabdam kritvaa vaalinamaagvayat. 2. 18

Thus, even Ramachandra does not garland ordinary people. He told Lakshman to put the garland on Sugriva’s neck so He would be sure of not making any mistake when Sugriva and Bali were fighting.

Sugriva went back and challenged Bali again.

Tachchhrutvaa vismito vaalee krodha`na mahataavrittah,

badbhvaa parikaram samyaggamanaayopachakrame`. 2. 19

Gachchhantam vaalinam taaraa griheetvaa nishishe`dha tam,

na gantavyam tvaye`daaneem shankaa me`ateeva jaayate`. 2. 20

Idaaneeme`va te` bhagnah punaraayaati satvarah,

sahaayo balavaanstasya kashchinnoonam samaagatah. 2. 21

Bali was impatient to respond to Sugriva’s second challenge, but his patni, Tara, caught his hand.’

If a man is about to do something that is harmful, his patni has the right to stop him.

'Tara said, "Don't go! Sugriva just ran away, badly beaten. His coming back so quickly indicates that he has the support of a powerful ally."

Vaalee tamaaha he`subhru shankaa te`vye`tu tadgataa,

priye`karam parityajya gachchha gachchhaami tam ripum. 2. 22

Hatvaa sheeghram samaayaaste`sahaayastasya ko bhavet,

sahaayo yadi sugreevastato hatvobhayam kshanaat. 2. 23

Aayaaste`maa shuchah shoorah katham tishthe`d grihe`ripum,

gnaatvaapyahvayamaanam hi hatvaayaasyaami sundari. 2. 24

Bali told Tara, "have no fear. Let go of my hand, and go back to the house. I will go and kill Sugriva, and come back in a little while. If Sugriva has an ally I will also kill him. How is it possible that I fail to respond if I am challenged to a fight?"

Taarovaacha

Mattoanyachchhrunu raaje`ndra shrutvaa kuru yathochitam,

aaha maamangadah putro mrigayaam shrutam vachah. 2. 25

Ayodhyaadipatih shreemaan raamo daasharathih kila,

lakshmane`na saha bhraatraa seetayaa bhaaryayaa saha. 2. 26

Aagato dandakaaranyam tatra seetaa hritaa kila,

raavane`na saha bhraatraa maargamaanoatha jaanakeem.

2. 27

Aagato rishyamookaadrim sugreeve`na samaagatah,

chakaara te`na sugreevah sakhyam chaanalasaakshikam. 2. 28

Pratignaam kritavaan raamah sugreevaaya salakshmanah

vaalinam samara` hatvaa raajaanam tvaam karomyaham. 2. 29

Iti nishchitya tau yaatau nishchitam shrunu madvachah,

idaaneeme`va te` bhagnah katham punarupaagatah. 2. 30

Atastvam sarvathaa vairam tyaktvaa sugreevamaanaya,

yauvaraajye`abhishinchaashu raamam tvam sharam vraja. 2. 31

Paahi maamangadam raajyam kulam cha haripungava,

ityuktvaashrumukhee taaraa paadayoh pranipatya tam. 2. 32

Hastaabhyaam charanau dhritvaa ruroda bhayavihvalaa,

taamaalingya tadaa vaalee sasne`hamidamabraveet. 2. 33

Tara said, “Angad has told me that Shri Ramachandra, Raja of Ayodhya, has come to the van with his younger brother Lakshman. Rama’s patni Sita has been abducted by somebody. He has come to Rishyamuk looking for her.

Sugriva has established a friendship with Rama, and Rama has taken a pratigna to kill you. So, please don’t go! Had this not been true Sugriva would never have had the courage to confront you again so quickly.

I advise you to call Sugriva with prema and make him the Yuvaraj. If he is made your heir he won’t harm you. Protect my saubhagya; I should die before your death! There is no kalyan in having hostility with Rama.”

Tara caught Bali’s feet, imploring him to not fight Sugriva. Bali lifted her up and embraced her.

Streesvabhaavaadvibhe`shi tvam priye` naasti bhayam mama,

raamo yadi samaayaato lakshmane`na samam prabhuh. 2. 34

Tadaa raame`na me` sne`ho bhavishyati na samshayah,

raamo naaraayanah saakshaadavateernoakhilaprabhuh. 2. 35

*Bhoobhaaraharanaarthaaya shrutam poorvam mayaanaghe`,
svapakshah parapaksho vaa naasti tasya paraatmanah. 2. 36
Aane`shyaami graham saadhvi natvaa tachchharanaambujam,
bhajatoanubhajatye`sha bhakttigamyah sure`shvarah. 2. 37
Yadi svayam samaayaati sugreevo hanmi tam khanaat,
yaduktam yauvaraajyaaya sugreevasyaabhishe`chanam. 2. 38
Kathamaahooyamaanoaham yuddhaaya ripunaa priye`,
shooroaham sarvalokaanaam sammatah shubhalakshane`. 2. 39
Bheetabheetamidam vaakyam katham vaalee vade`tpriye`,
tasmaachchokam parityajya tishtha sundari ve`shmani. 2. 40
E`vamaashvaasya taaraam taam shochanteemashrulochanaam,
gato vaalee samudyuktah sugreevasya vadhaaya sah. 2. 41*

“You are afraid because it is a stree’s svabhava to be timid,” said Bali.
“There is no cause for fear. Even if Rama and Lakshman have come, I
will establish friendship with them. Rama is the sakshat Narayana. He
has come to reduce the burden on the Prithivi. For Rama, nobody is
His, and nobody is not His. I will catch His feet and bring Him home.
He has prema for those who have prema for Him. I will behave with
goodwill, not hostility. If Sugriva comes alone I will kill him.

What is this you suggest – that I make Sugriva the Yuvaraj? He is
challenging me; how can you expect me to make him my heir to the
throne? I am valorous – *shooroaham* – renowned the world over! And
you are talking like a coward! Let go of grief!”

Bali comforted Tara with these words, and went off to kill Sugriva.

*Drishtvaa vaalinamaayaantam sugreevo bheemavikramah,
otpapaata gale` baddhapushpamaalah matangavat. 2. 42*

*Mushtibhyaam taadayaamaasa vaalinam soapi tam tathaa,
ahanvaalee cha sugreevam sugreevo vaalinam tathaa. 2. 43
Raamam vilokayanne`va sugreevo yuyudhe`yudhi,
itye`vam yuddhyamaanau tau drishvaa raamah prataapavaan. 2. 44
Baanamaadaaya tooneeraadaindre`dhanushi sandadhe`,
aakrishya karnaparyantamadrishyo vrikshakhandagah. 2. 45
Nireekshya vaalinam samyaglakshyam taddhridayam harih,
utsarjaashanisamam mahaave`gam mahaabalah. 2. 46
Vibhe`da sa sharo vaksho vaalinah kampayanmaheem,
utpapaata mahaashabdam munchnsa nipapaata ha. 2. 47*

Sugriva attacked Bali again, but he kept looking towards Rama while fighting. Bhagwan Rama placed an Aindra baan on the dhanush that Agastya Rishi had given Him.'

One indication is that the Aindra baan is the baan of Indra, and Rama's indication is that it is Indra who has killed Bali, not Rama. The Ramayana says that Bali was the son of Surya.

When Bhagwan came as Krishna, He asked Indra for the varadaan that His friendship with Arjuna – who was Indra's son – should never break. He also prompted Arjuna to kill Karna, who was the son of Surya. In the Rama Avatar, He befriended Sugriva and killed Bali. This shows Bhagwan's impartiality.

'Ramachandra drew the bowstring up to His ear as He stood half-hidden behind a tree. He released a baan that was as powerful as a thunderbolt. It pierced Bali's chest. Bali fell unconscious with a great roar. After a few minutes he regained consciousness. He saw Ramachandra standing before him.

That Bali was Bhagwan's bhakta is evident from the beginning. He had bhakti for Bhagwan in his hriday.'

Bhavabhuti has written about this episode. He said that Ravana had established a friendship with Bali. At first Ravana wanted to defeat Bali, but when he failed to defeat him, he made Bali his friend. Ravana was an excellent politician. He made an agreement with Bali that if anybody from Bharatvarsha attacked Lanka, Bali would stop them from going further. Had Bali prevented Rama from carrying out His plan to attack Lanka, the war would have taken place in Bharatvarsha instead.

This is why it was essential to kill Bali and make Sugriva the Raja of Kishkindha, before proceeding towards Lanka. With Sugriva as the Raja all the vanars would fight on the side of Sugriva; otherwise, they would have fought on the side of Bali. Ramachandra would not have been able to cross the sea and reach Lanka.

I had a shishya – actually, he was the shishya of my grandfather. The members of their family were traditional shishyas of my family. I was a youngster at that time. This shishya had written an excellent Ramacharita called 'Sita-Rama Charitayanam', in five volumes. This was some fifty years ago.

I used to go to their house when my grandfather visited them. They had a collection of eighty different Ramayanas – 'Agastya Ramayana', 'Lomash Ramayana', 'Kritivas Ramayana', 'Mahavir Charitam', 'Ashcharya Chudamani', 'Unmatta Raghavam', 'Anarghya Raghavam', 'Prasanna Raghavam', 'Adhyatma Ramayana', etc. I would read them whenever I visited them.

I have also read a Ramayana written by a Padre, Camille Bulke, but it is not so detailed. Ramayanas have been written in several languages, for example, Keral, Malyalam, Tamil, Andhra, Udiya, Assamese, Bengali, and others. '*Ramacharita shata koti apaaraa*' – there are a hundred crore versions of the Ramayana! If somebody boasts that he

has read the Ramayana, you can ask him which one he has read. There is no cause to have abhiman, if someone has read one or more.

*Tadaa muhurtam nihsangno bhootvaa che`tanamaapa sah,
tato vaalee dadarshaagre` raamam raajeevalochanam,
dhanuraalambya vaame`na haste`naanye`na saayakam. 2. 48*

*Bibhraanam cheeravasanam jataamukutadhaarinaam,
vishaalavakshasam bhraajadvanamaalaavibhooshita. 2. 49*

*Peenachaarvaayatabhujam navadoorvaadalachchhavim,
sugreevalakshmanaabhyam cha paarshvayoh parise`vitam. 2. 50*

‘When Bali recovered consciousness he got the darshan of Bhagwan Ramachandra standing before him, with a dhanush in His left hand and a baan in His right hand. Ramachandra was wearing valkal garments and had a jata on His head. A garland adorned His broad chest. His shareer was lustrous with a bluish hue like tender leaves of the druva grass. Lakshman stood on one side of Ramachandra and Sugriva on the other side. This is the scene that met Bali’s eyes.’

*Vilokya shanakaih praaha vaalee raamam vigarhayan,
kim mayaaprakritim raama tava ye`na hatoasmyaham. 2. 51*

*Raajadharmamvignaaya garhitam karma te`kritam,
vrikshakhande`tirobhootvaa tyajatvaa mayi saayakam. 2. 52*

*Yashah kim lapyase`raama choravatkritasangarah,
yadi kshatriyadaayaado manorvanshamudbhavah. 2. 53*

*Yuddham kritvaa samaksham me`praapsyase`tatfalam tadaa,
sugreeve`na kritam kim te`mayaa vaa na kritam kimu. 2. 54*

*Raavane`na hrita bhaaryaa tava raama mahaavane`,
sugreevam sharanam yaatastadarthamiti shushruma. 2. 55*

*Bata raama na jaaneeshe` madbalam lokavishrutam,
raavanam sakulam badbhvaa saseetam lankayaa saha. 2. 56
Aanayaami muhoorttaarddhaadyadi che`chchhaami raaghava,
dharmishtha iti loke`asmin kathyase` raghunandana, 2. 57
Vaanaram vyaadhavaddhattvaa dharmam kim lapsyase` vada,
abhakshyam vaanaram maansam hatvaa maam kim karishyasi. 2. 58*

Bali spoke softly. "Rama, what harm have I done to You? Why have You killed me? Your behaviour is against the Dharma of Rajas. To hide behind a tree and kill me is a shameful act. You have fought like a thief! Being born as a descendent of Manu, You did not fight me face to face. What fala will You get for this?

What has Sugriva to give You, which I could not give? I know that Ravana has abducted Your patni, and that is why You have taken Sugriva's sharan. Don't You know my bala? I have the power to reach Lanka in one great leap, tie up Ravana and his clan, and bring them, along with Sita, in one moment! Why did You need to take Sugriva's sharan for this?

You portray Yourself as a Dharmatma, but You kill a vanar like a common hunter does. Do You intend to eat my flesh? Nobody eats the flesh of monkeys. You won't get any Dharma for what You have done!" Bali continued his tirade.

On such occasions Bhagwan is inclined to give a rebuke. Ramachandra told Bali, "if you can't understand the reason, I will tell you."

*Itye`vam bahu bhaashantam vaalinam raaghavoabraveet,
dharmasya goptaa loke`asminshcharaami sasharaasanah. 2. 59
Adharmakaarinam hatvaa saddharmam paalayaamyaham,
duhitaa bhagini bhraaturbhaaryaa chaiva tathaa srushaa. 2. 60*

*Samaa yo ramate` taasaame`kaamapi vimoodhadheeh,
paatakee sa tu vigne`yah sa vadyo raajabhih sadaa. 2. 61
Tvam tu bhraatuh kanishthasya bhaaryaayaam ramate` balaat,
ato mayaa dharmavidaa hatoasi vanagochara. 2. 62
Tvam kapitvanna jaaneeshe` mahaanto vicharanti yat,
lokam punaanaah sanchaarairatastaannaatibhaashaye`t. 2. 63*

Shri Ramachandra said, “Bali, I am a rakshak of Dharma. I go round on the prithivi with a dhanush-baan in My hand, and kill those who do adharm. A daughter, sister, brother’s patni, and daughter-in-law, all come into the same category. They are inviolable.”

The daughter is mentioned first, before Rama mentioned the other three. Goswamiji has written:

*Anuja vadhoo bhaginee sutanaaree,
kanyaa sunu satha ye` samachaaree.*

“If a person behaves lustfully with any of these four he is a paapi, and fit to be punished by the Raja. You compelled the patni of your younger brother to live with you, and that is why I killed you. I have Gnan about Dharma-adharma. Don’t you know that the Mahapurushas go around in order to kill people who are adharmik?”

Somebody may question this, saying the Bali was a vanar, so why should the Dharma of manushyas apply to him? This question has been raised in the Valmiki Ramayana by Bali. He asked Bhagwan Ramachandra, ‘I belong to the vanar jaati. The Dharma of the manushya jaati is not my Dharma. The Dharma You speak of is for manushyas, not for me. Therefore, Rama, what You have done is not in keeping with Dharma!’

Ramachandra rebuked Bali.

The point is that Bali wore a janeu. He woke up at dawn and took great leaps to reach the four samudras and do the ritual of Sandhya Vandan every morning. This was like an early morning walk for Bali.

You may have heard that Ravana came one day to harass Bali. Bali tucked Ravana in his armpit and continued with his morning routine. Now, if somebody does the daily puja of Sandhya Vandan, wears a janeu, rules over a kingdom with a Capital city, after a proper Rajyabhishek with Vedic mantras being chanted – how can he be called an ordinary vanar? If such a person does adharma he is eligible to be punished.

Tachchhrutvaa bhayasantrasto gnaatvaa raamam ramaapatim,

vaalee pranamya rabhasaadraamam vachanabraveet. 2. 64

Raama raama mahaabhaaga jaane` tvaam parame`shvaram,

ajaanataa mayaa kinchidukttam tatkshantumarhasi 2. 65

Saakshhattvachchharaghaate`na vishe`she`na tavaagratah,

tyajaamyasoonmahaayogidurlabham tava darshanam. 2. 66

Yannaama vivasho grihnan mriyamaanah param padam,

yaati saakshhatsa e`vaadya mumoorshorme` purah sthitah. 2. 67

‘Ramachandra said, “I have killed you because I consider your actions to be contrary to Dharma. You don’t understand the quintessence of Dharma because you are a kapi.”

Bali felt frightened. He said, “Maharaj, I have certainly committed an aparadh. You are the sakshat Parameshwara.” He bowed at Ramachandra’s charan and said, “whatever I said is due to my agnan, so please forgive me. My buddhi has become shuddha by Your baan piercing my deha. Now I will go to the loka that even great Yogis can’t reach easily.

If somebody utters Your name at the time of mrityu, even out of helplessness, he obtains the Param Pada. Here, even Your roop is before me!”

It is the agnanis who consider Bhagwan’s naam and roop to be different. Only people who don’t have vishvas think that Bhagwan’s roop is superior to His name.

A friend of mine is a great premi of Shri Udiya Babaji Maharaj. He told Baba, ‘please give me diksha.’ Baba told him, ‘go – chant “Radhe`-Shyam, Radhe`-Shyam” and do the parikrama of Girirajji. I will give you diksha after one year.’

My friend went there and stayed there. He did not come back. One day Maharajji walked to Girirajji casually and asked the gentleman if he wants to take diksha. The man told Baba, ‘I have no need to take diksha now. Diksha is done.’

The man did no dhyana etc. He only did japa of Bhagwan’s name. He is my Baba’s own person, so I am very fond of him. Once I asked him, ‘do you get Bhagwan’s darshan?’

He told me, ‘even in my dreams I hear the sankirtan of Rama-naam. I hear the sound of Bhagwan’s name in my dreams – so I get the sakshatkara of His naam.’

This gentleman is a premi of Bhagwan’s naam, not His roop. To think that the naam is different from the roop is a sign of agnan. The naam is dependent on the bhakta and the roop is dependent on the Parameshwara.

When things were divided between Bhagwan and bhakta – they are brothers, the jeeva and the Ishwara – the naam came in the share of the jeeva and the roop in the Ishwara’s share. The jeeva was delighted. He said, ‘I have got the naam! The roop will remain subordinate to the naam. Whenever I want Bhagwan’s darshan I will say the naam with

all my heart and I will see the roop! Bhagwan's naam is greater than His roop!'

*De`va jaanaami purusham tvaam shriyam jaanakeem shubhaam,
raavanasya vadhaarthaaya jaatam tvaam brahmanarthitam. 2. 68*

*Anujaaneehi maam raama yaantam tatpadamuttamam,
mama tulyabale`vale`angade`tvam dayaam kuruh. 2. 69*

*Vishalyam kuru me`raama hridayam paaninaa sprisham,
tathe`ti baanamuddhritya raamah pasparsham paaninaa,
tyakttavaa tadvaanaram de`hamamare`ndroabhavatkshanaat. 2. 70*

*Vaalee raghoottamasharaabhihato vimrishto raame`na
sheetalakare`na sukhaakare`na,*

*sadyo vimuchya kapide`hamananyalabhyam praaptam param
paramahansaganairduraapam. 2. 71*

'Bali said, "what is naam-roop, anyway? You have come, Yourself! I will go to Your loka!"'

Goswamiji has written that Ramachandra offered, 'I will sustain your life – you will remain alive.'

Achala karaun tanu raakhahu praanaa,

baali kahaa sunu kripaanidhaanaa.

Janma-janma muni jatana karaaheen,

anta raama kahi aavata naaheen.

Jaasu naama bala sankara kaasee,

de`ta sabahi sama gati abinaasee.

Mama lochana gochara soyi aavaa,

bahuri ki prabhu asa banihi banaavaa.

‘Bali said, “Maharaj, I will go to Your dham. Please be compassionate and touch me with Your hand.”

Bhagwan touched Bali’s hriday with His hand. He took the baan out of Bali’s shareer and removed his dukha.

On the one hand Rama shot a baan at Bali and on the other hand, He touched Bali with His comforting hand.

‘Aanayalabhyam praaptam padam paramahansaganairduraapam’ –
Bali got what even great Paramhansas don’t get.

The Third Sarga.

The upadesh to Tara: Sugriva's being crowned the Raja.

Shreemahaade`va uvaacha

Nihate`vaalini rane`raame`na paramaatmanaa,

dudruvurvaanaraah sarve`kishkindhaam bhayavihvalaah. 3. 1

Taaraamoochurmahaabhaage`hato vaalee ranaajire`,

angadam parirakshaadya mantrinah parinodaya. 3. 2

Chaturdvaarakapaataadeen baddhvaa rakshaamahe`pureem,

vaanaraanaam tu raajaanamangadam kuru bhaamini. 3. 3

Nihatam vaalinam shrutvaa taaraa shokavimoorchchhitaa,

ataadayatsvapaanibhyaam shiro vakshashcha bhorishah. 3. 4

Kimangade`na raajye`na nagare`na dhane`na vaa,

idaaneeme`va nidhanam yaasyaami patina saha. 3. 5

Ityukttvaa tvaritaa tatra rudattee mukttamoordhajaa,

yayau taaraatishokaartaa yatra bhartrikale`varam. 3. 6

Patitam vaalinam drishtvaa rakttaih paansubhiraavritam,

rudatee naatha naathte`ti patitaa tasya paadayoh. 3. 7

'The monkeys who were watching the fight went running to Kishkindha. They told Tara what had happened. "Guard Angad well," they told her. "Talk to the mantris and make Angad the Raja. We will shut all the City's gates."

Tara was filled with grief. She wept bitterly, beating her chest with her hands. "What will I do with Angad?" she cried. "Of what use are the Rajya and wealth to me? I will die with my pati!"

She came running to where Bali lay, weeping, with her hair undone, filled with unbearable grief. She saw Bali's shareer lying on the ground, covered with blood and dust. "Nath! Nath!" she cried.

Karunam vilapantee saa dadarsha raghunandanam,

raama maam jahi baane`na ye`na vaalee hatastvayaa. 3. 8

Gachchhaami patisaalokyam patirmaamabhikaankshate`,

svarge`api na sukham tasya maam vinaa raghunandana. 3. 9

Patneeviyogajam dukhamanubhootam tvayaanagha,

vaaline`maam prayachchhaashu patneedaanafalam bhavet. 3. 10

Sugreeva tvam sukham raajyam daapitam vaalighaatinaa,

raame`na rumayaa saardham bhunkshva saapatnavarjitam. 3. 11

Tara saw Ramachandra standing there. She spoke to Him. "Rama! Kill me with Your baan! I want to go to the loka my pati has gone to."

See how strong Tara's vishvas is, in her pati's prema for her – *svarge`api na sukham tasya maam vinaa raghunandana* – she says that even in Swarga Bali will not have sukha unless she is with him.

Tara did not say that she would be dukhi without Bali. She said, 'he won't be sukhi without me.' To talk of her own dukha would show her prema for him, but Tara spoke of how her pati would not be sukhi even in Swarga, if she was not with him.

Actually, the characteristic of prema is what Tara has said. To say, 'I will die without him,' is not a sign of true prema. True prema is to understand the feelings of the loved one.

'Tara said, "Even in Swarga, Bali will be missing me. He would be experiencing the dukha of being separated from his patni, and so, Ramji, Please give my pati his patni very quickly. You will get great punya – *patnidaanafalam bhavati* – You will get the fala of patni-

daan. Do the daan of Bali's patni to my pati. You have given Sugriva the Rajya – let him enjoy the Rajya with his patni Ruma.”

*Itye`vam vilapateem taam taaraam raamo mahaamanaah,
saantvayaamaasa dayayaa tattvagnaanopade`shatah. 3. 12*

*Kim bheeru shochasi vyartham shokasyaavishayam patim,
patistavaayam de`ho vaa jeevo vaa vada tattvatah. 3. 13*

*Panchaatmako jado de`hastavanmaansarudhiraasthimaan,
kaalakarmagunotpannah soapyaste`adyaapi te` purah. 3. 14*

*Manyase`jeevamaatmaanam jeevastarhi niraamayah,
na jaayate`na mriyate`na tishthati na gachchhati. 3. 15*

*Na stree pumaanvaa shandho vaa jeevah sarvagatoavyayah,
e`ka e`vaadviteeyoayamaakaashavadale`pakah. 3. 16*

Rama gave upadesh to Tara. “Look, Tara, pay attention to what I am telling you. Why do you grieve unnecessarily? You pati is not a subject for shoka. Tell me – who is your pati? *Patistavaayam de`ho vaa jeevo vada tattvatah* – is the deha your pati, or is the jeeva your pati?”

Goswamiji has written – *deenha gnaana hara leenhee maayaa*’ – Bhagwan gave Gnan to Tara and tok awa His Maya.

‘Ramji said, “If your pati is the deha – this jada shareer made of flesh, blood and bones, born in time, and caused by karmas – it is before you. If you consider your pati to be a jeeva, the jeeva never dies; nor is it born. The jeeva is neither a purush, nor a stree, nor an eunuch. It is entirely avyaya – it cannot be destroyed.”’

The jeevatma is one, because kaala cannot cut the Atma. The perception of kaala is possible because of the Atma. So, if somebody says, ‘this is not correct because it was spoken in the South’, or, ‘this is correct because it was spoken in the North’, basing his opinion on a

geographical location, the whole method of reasoning is faulty. The place can never be a basis for something being true or false.

And, if someone says that something is true because it was said in the past, in historical times, and false because it is a recent statement, tell me – how is the truth related to earlier or later?

All the discriminations based on ancient outlooks about Dharma-adharma are one-sided. None of our thinkers accept them as valid. They consider them to be childish arguments. O my brother – the Satya is the Satya, whether it was said earlier or later.

Some of us used to go to visit a Mahatma who was known for being critical of Sadhus. Chakraji was one of our group. I told the Mahatma, ‘you say this because of dvesha.’

‘Look,’ he said, ‘how does it matter whether I say it lying down or sitting up, or standing? How does it matter whether I say it because of raaga or dvesha? Is what I say true or is it not true?’

‘It is true.’

‘Then, why do you see my dvesha?’

This is also the point about Dharma.

It is wonderful that vichar about the Atma is not done with any connection with the kaala or desha, or the outlook of any particular individual.

Once I experienced a great insult. We were staying at the Ashram of a Mahatma. I wrote a letter to Radhaswami Dayal, saying I wanted to visit him and study their philosophy. He wrote back, saying, ‘come, if you are prepared to let go of everything you have learnt up to now, read or heard.’ Mahamandaleshwara Swami Bhagwatanandji read this latter and was very angry. ‘All of you go away from here at once!’ he said. ‘I will not allow you to stay here anymore.’

Then Bhikshu Shankaranandaji intervened on our behalf, saying we were good people and should not be treated in this manner. In spite of this, we did have to bear some repercussions!

So, bring abhava into your jeevan. Whatever a person may be there is no hard and fast decision in it. The Tattva is one, it is advitiya, and it is the adhishtana, the akash of the east, west, north and south. It is the illuminator of kaala – the past, present and future – and it is Gnan-swarup. The *agnataa-roopa aham* of the gnata, and the *gne`ya-roop idam* of that which is known, cannot touch the Tattva. How can shoka come into the Tattva?

As long as a manushya thinks about superficial matters like somebody looking disdainfully at him, or lifting a finger in rebuke, or touching unnecessarily, or serving food condescendingly – he will not be able to do chintan of the poorna Tattva.

A person who enjoys doing chintan of the karya – the effect that is this sansara – cannot do chintan of the karana – the cause that is the jeeva's past actions. If he is engrossed in the chintan of the karya-karana how can he understand the Tattva that is beyond the karya-karana? '*Akhilahaaryakaaranaparam raamaakhyameesham harim*'- how will he understand that Rama is the name of Hari, who is beyond the entire karya-karana of this world?

When Ramachandra gave Tara the upadesha of Tattvagnan, it was on the occasion of acute grief. When Shri Krishna gave Arjuna upadesha, it was on the occasion of war. Arjuna also had shoka and moha, and Tara was also sunk in shoka and moha when Shri Rama gave her upadesha.

The result of Ramachandra's upadesha was that Tara's buddhi moved away from her shoka and moha. Bali's shareer lay there. The Rajya would be ruled by someone, but Tara rose above these things. Jignasa awoke in her.

Nityo gnaanamayah shuddhah sa katham shokamarhati.

Taarovaacha

*De`ho achitkaashthavadraama jeevo nityashchidaatmakah,
sukhadukhaadisambandhah kasya syaadraama me`vada. 3. 17*

‘Tara said, “Rama! This shareer is a-chit; it does not have consciousness. It is like a log of wood. The Atma is nitya and chetan. Please tell me, who is it that becomes sukhi-dukhi – *jeevo nityashchidaatmakah* – the Atma or the jeeva?”

Shreeraama uvaacha

*Ahankaaraadisambandho yaavadde`he`ndriyaih saha,
sansaarastaavade`va syaadaatmanastvavive`kinah. 3. 18*

*Mithyaaropitasansaaro na svayam vinivartate`,
vishayaandhyaayamaanasya svapne`mitthyaagamo yathaa. 3. 19*

Shri Rama Bhagwan said, “as long as a manushya feels ‘I am the deha’, he remains attached to the deha, indriyas, etc. He feels ‘I am this and this is mine’. The sansara is real for him. This is because of avivek.”

Vivek means to discriminate, to separate two things that have got mixed up, like rice and sesame seeds have to be separated before they can be used, if they have got mixed up. This is called *vive`chana*.

For an aviveki manushya, this is a sansara composed of ‘me and mine’. This sansara is a false superimposition on us. We think that a particular person has great prema for us, that he must be missing us very much, and we should also miss him. This happened to me when I was about eighteen or so. I undertook a long journey to meet someone I’d felt very close to, but when we met I found him to be perfectly happy – he did not even remember having met me some years back!

Thus, this world is one-sided. I had a mithya kalpana that this gentleman was dukhi because we had not met for several years. This feeling superimposed itself on my mana and I became dukhi thinking

of his dukha. This tendency is not removed by itself. If somebody tells you that a day will come when all such superimpositions are removed automatically – *na svayam vinivartate`* - that does not happen!

Thoughts about vishays keep coming. Prema for one will go and prema for another will replace it, and so on. The habit of getting attached to the sansara will always keep you trapped in it.

A long time back, I was in Mumbai once, and a very good gentleman was with me. It was his nature to pick a quarrel at any excuse. The daily strife distressed me. One day, everybody else went off on a trip to see the Eliphanta caves. I was left alone at home with this gentleman. He started an argument with me. I told him, 'my brother, just wait for some hours. The others will be back and you can find somebody to quarrel with.' When habits are formed people are unable to break out of them, especially bad habits! They get as agitated if they can't indulge as though they have not got food!

*Anaadyavidyaasambandhaattatkaaryaahankrite`stathaa,
sasaaroapaarthakoapi syaadraagadve`shaadisankulah.3. 20*

This sansara is self-inflicted. If a person thinks about it constantly he gets odd dreams about it. Then, with the connection of anadi agnan, the karya that is the sansara gets attached to the individual's ahankara, while actually there is nothing.

There is one point that I hesitate to talk about among Grihasthas, but I will tell you about it. Who recognizes his father? Let somebody tell me! You can die for your father, make sacrifices for him, and have shraddha that he is your father, but who actually knows that he is indeed your father?

Thus, this whole world goes on in the same way. We must have vishvas on what people tell us. The sansara has no meaning. Somebody said, 'the crow has flown off with your ear' and you ran after the crow without checking whether your ear has actually been plucked out of

your head without your knowing it! So – where are you trapped in the sansara?

Mana e`va hi sansaaro bandhashchaiva manah shubha`,

aatmaa manah samaanatvame`tya tadgatabandhabhaak. 3. 21

Yathaa vishuddhah sfatikoalakttakaadisameepagah,

tattadvarnayugaabhaati vastuto naasti ranjanam. 3. 22

Buddheendriyaadisameepyaadaatmanah sansritirbalaat,

aatmaa svalingam tu manah parigrihya tadudbhavaan. 3. 23

Kaamaan jushan gunairbaddhah sansaare`vartate`avashah,

aadau manogunaan srishtvaa tatah karmaanyane`kadhaa. 3. 24

Shuklalohitakrishnaani gatayastatsamaanatah,

e`vam karmavashaajjeevo bhramatyaabhootasamplavam. 3. 25

Sarvopasanhritau jeevau vaasanaabhih svakarmabhih,

anaadyavidyaavashagastishthatyabhinive`shatah. 3. 26

Srishtikaale`punah poorvavaasanaamaanasaih saha,

jaayate`punarapye`vam ghateeyantramivaavashah. 3. 27

The mana is the sansara. The mana is the bandhan, and the Atma becomes like the mana and experiences the bandhan. It is like a piece of crystal that is transparent, placed beside a coloured object, and seems to be the same colour as the object that is beside it. In the same way, the proximity of the buddhi, indriyas etc makes the sansara seem to be real in the Atma, and the Atma catches the mana and believes the things that happen in the mana to be in itself.

Kama means, 'I want this, I want this also', and the mana gets trapped in these kamanas. It gets bound to the vishays. It becomes helpless and drifts helplessly in the sansara.

The gunas of the mana are created first. 'There is this guna in this,' and the mana gets a kamana for that object. Actually, the guna-doshas we perceive are because of our own, individual viewpoints. People say, 'this work is white, this work is red and this work is black.' Then, according to that, 'this is a good gati, and this is a bad gati.' This is how a jeeva wanders aimlessly, fettered by his karmas, till Pralay.

Karmas are done because of vasanas. Vasanas are caused by agnan. Thus, karmas are prompted by vasanas and vasanas are strengthened by karmas – and at the root of both lies agnan. As long as agnan remains, a manushya cannot be free of vasanas, just as the hands of a clock keep moving – *jaayate` punarapye`vam ghateeyantramivaavashah.*

If there is a crack in a cup it will sink if you put it in water. If you take it out of the water and put it into the water again, it will sink again. This is the sansara for the cup.

*Yadaa punyavishe`she`na labhate` sangatim sataam,
madbhaktaanaam sushaantaanaam tadaa madvishayaa matih. 3. 28
Matkathaashravane`shraddhaa durlabhaa jaayate` tatah,
tatah svaroopavignaana manaayaase`na jaayate`. 3. 29
Tadaachaaryaprasaade`na vaakyarthagnaanatah kshanaat,
de`he`ndriyamanahpraanahankritibhyah prithaksthitam. 3. 30
Svaatmaanubhavatah satyamaanandaatmaanamadvayam,
gnaatvaa sadyo bhavet`nmukttah satyame`va mayoditam. 3. 31*

When a person does some special punya he gets sukha. Punya can give wealth, a large family etc, but it can't give sukha. I am telling you something that is a fact. Unless and until the antahkarana becomes pavitra, no manushya can become sukhi. He resorts to self-delusion and seeks sukha in transient objects.

The method for getting sukha is Satsang; the method for getting wealth, family etc is Satsang. Only when Maya and moha are reduced by associating with Sants can a manushya be sukhi; else, even great Raja-Maharajas find sleep evasive.

People in Mumbai tell me about Seths who have immense wealth, and every other worldly blessing. They cannot sleep at night unless they take a sleeping pill. Doctors and Vaidyas have also told me about this. They have asked whether I need to take a sleeping pill at night!

Look; sukha is experienced by a person who is free of vasanas. A person who has vasanas doesn't get sukha even when his wishes are fulfilled. That is why, when you get the association of a shanta bhakta, it is due to some special punya. When you associate with bhaktas you will get prema for Bhagwan. You will get shraddha for listening to Bhagwan's katha, and then you will get Gnan about Bhagwan's swarup.

A Guru does kripa. Shall I tell you when he does kripa? It is when the Guru's hriday is nirmal.

What does that mean?

If a Guru thinks that his shishya is kapati – that he has some ulterior purpose in becoming his shishya – then the form of the kapati stays in the Guru's antahkarana. Prasad means that the Guru should be nirmal and believe that the shishya is also nirmal – that there is no kapat in him. Then, the Guru gives the *vakyartha gnaana* – explains the meaning of the words, meaning, he gives his shishya an experience of that Atma, which is the Satya and anand, separate from the deha, indriyas, prana, mana, and ahankara.

This Gnan comes from the Mahavakyas.

There is a niyam in this. For example, a man is sitting here. You see him close to you but you don't know who he is, and so he is unobtained for you.

Now, what is the method for obtaining him?

You obtain him when somebody tells you who he is.

Even if something is nitya aparoksha, and you are aware of its presence all the time, but you don't know who or what it is – then, Vakya-Gnan is the only way by which it can be known. Vakya-Gnan means Gnan given by words. There is no other method.

Even the nitya-paroksha – meaning, that, which is not experienced by the indriyas – like Swarga, can only be known if we are told about it. Therefore, it is perfectly true that Mukti is obtained only by the anubhuti of the Atma.

E`vam mayodita samyagaalochayati yoanisham,

tasya sansaaradukhaani na saprishanti kadaachana. 3. 32

Tvamapye`tanmayaa proktamaalochaya vishudheeh,

na sprishyase` dukhajaalaih karmabandhaadvimokshyase`. 3. 33

Poorvajanmani te` subhru kritaa madbhakttiruttamaa,

atastav vimokshaaya roopam me` darshitam shubha`. 3. 34

Dhyaatvaa madroopamanishamaalochaya mayoditam,

pravaahapatitam kaaryam kurvantyapi na lipyase`. 3. 35

“He Tara! If somebody talks regularly about what I have told you he becomes free of being touched by dukha. Apply your mind to what I have said; dukha will not touch you. You will become free of karma-bandhan.

Tara! You have done great bhakti of Me in your previous birth. That is why I have given you My darshan, to give you Moksha. Do dhyana of this roop of Mine night and day, and do vichar of what I have said, and do the karmas that come before you in the flow of time.”

Shreeraame`noditam sarvam shrutvaa taaraativismitaa,

de`haabhimaanajam shokam tyakttvaa natvaa raghoottamam. 3. 36

Aatmaanubhavasantushtaa jeevanmukttaa babhuuva ha,

kshanasangamaatre`na raame`na paramaatmanaa. 3. 37

Anaadibandham nirdhooya mukttaa saapi vikalmashaa,

sugreevoapi cha tachchhrutvaa raamavaktraatsameeritam. 3. 38

Jahaavagnaanamakhilam svasthachittoabhavattadaa,

tatah sugreevamaahe`dam raamo vaanarapungavam. 3. 39

Tara's dukha vanished completely after she heard Shri Ramachandra's updesha. Her shoka left her, because it had been caused by her identification with the shareer; this avidya was removed by the Gnan Bhagwan gave her. Tara was filled with amazement. "Oh! My Atma is the sakshat Brahman!" Tara felt complete contentment with the anubhav of the Atma. She became jeevamukta!

Aatmaanubhavasantushtaa jeevanmukttaa babhoova ha.

A momentary sang of Paramatma Rama was enough to cut away her anadi bandhan. She became free of paapa. Sugriva also heard the upadesha, and his agnan was destroyed. His chitta become limpid.

Bhraaturjye`shthasya putre`na yadyukttam saamparaayikam,

kuru sarvam yathaanyaayam sanskaaraadi mamaagnayaa. 3. 40

Tathe`ti balibhirmukhyairvaanaraih parineeeya tam,

vaalinam pushpake`kshiptvaa sarvaraajopacharakaih. 3. 41

Bhe`reedundubhirghoshairbraahmanairmantribhih saha,

yoothapairvaanaraih pauraistaarayaa chaangade`na cha. 3. 42

Gatvaa chakaara tatsarvam yathaashastram prayatnatah,

snaatvaa jagaam raamasya sameepam mantribhih saha. 3. 43

Rama told Sugriva, “Bali’s last rites must be done. Tell his eldest son, Angad, to do the antyeshti karma. Obey My aagna; Bali’s antyeshti sanskara should be done meticulously.”

It is an ordained duty to do the last rites, called the *antye`shti sanskara*. Bhagwan Rama got even Ravana’s antyeshti karma done by Vibhishan.

Maranaantaani vairaani nivrittam prayojanam – enmity is with a living person – what enmity can there be with a corpse?

‘Bali’s last rites were done with all the proper rituals, music, Brahmins chanting Vedic-mantras, etc. It was attended by all the mantris and leaders of the different groups, Vanars and others. Everything was done most satisfactorily.

Natvaa raamasya charanau sugreevah praaha hrishtadheeh,
raajyam prashaadhi raaje`ndra vaanaraanaam samriddhimat. 3. 44

Daasoaham te`paadapadmam se`ve`lakshmanavachchiram,
ityuktto raaghavah praaha sugreevam sasmitam vachah. 3. 45

Tvame`vaaham na sande`hah sheeghram gachchha mamaagnayaa,
puraraajyaadhipatye`tvam svaatmaanamabhishe`chaya. 3. 46

Nagaram na prave`kshyaami chaturdasha samaah sakhe`,
aagamishyati me`bhraataa lakshmanah pattanam tava. 3. 47

Angadam yauvaraajye`tvamabhishe`chaya saadaram,
aham sameepe`shikhare`parvatasya sahaanujah. 3. 48

Vatsyaami varshadivasaanstatastvam yatnavaan bhava,
kinchitkaalam pure`sthitvaa seetaayaah parimaargane`. 3. 49

After the rituals were done Sugriva came and bowed at Ramji's charan. Ramachandra told him, "Sugriva, now you are to be the Raja of the vanars."

Sugriva said, "I will stay at Your charan and do Your seva, like Lakshman."

A person who has many personal desires cannot do seva. He will always be preoccupied with his own needs and desires. Anybody who is preoccupied with his shareer will be too busy doing his own seva, to find time to do anybody else's seva.

'Sugriva told Ramachandra, "I will do Your seva."

Ramachandra told him, "Oh, Sugriva! I am what you are – *tvame`vaaham na sande`hah sheeghram gachchha mamaagnayaa*. If you become the Raja, I become the Raja. This is seva."

It is important to show oneness on such an occasion to benefit the other person. Had Rama said, 'you and I are one; let us go to the jungle' it would not have been at all appropriate.

'Rama said, "I will not enter the city. My brother will go and do your abhishek. Make your nephew, Angad, the Yuvaraj at once, with all respect and honour. There should be no paucity of goodwill and affection. I will stay on the nearby parvat, the Pravarshan Giri. I will not enter any city for fourteen years. My brother and I will stay on the Pravarshan Giri during the rainy season. You make arrangements for us to look for Sita in the meantime."

*Saashtaanga pranipatyaaaha sugreevo raamapaadayoh,
yadaagnaapayase`de`va tattathaiva karomyaham. 3. 50*

*Anugnaatashcha raame`na sugreevastu salakshmanah,
gatvaa puram tathaa chakre`yathaa raame`na choditah. 3. 51*

Sugreeve`na yathaanyaayam poojito lakshmanatadaa,

aagatya raaghavam sheeghram pranipaatyopatasthivaan. 3. 52
Tato raamo jagaamaashu lakshmane`na samanvitah,
pravarshanagire`roordhvam shikharam bhoorivistaram. 3. 53
Tatraikam gahvara drishtvaa sfaatikam deeptimachchhubham,
varshavaataapasaham falamoolasameepagam,
vaasaaya rochayaamaasa tatra raamah salakshmanah. 3. 54
Divyamoolafalapushpasanyukte` maukttikopamajalaudhapalvale`,
chitravarnamrigapakshishobhite` parvate` raghukulottamoavasat. 3.
55

Sugriva bowed down at Ramachandra's charan and accepted His aagna. Lakshman went and did the abhishek etc and came back to Rama. Shri Rama and Lakshman began to live in a large crystal cave in the Pravarshan Giri. The cave was large. It glowed softly. It protected them from the rain, wind and heat. Plenty of fruit trees and flowering bushes, edible roots etc were growing close by. Ramachandra said, "we will stay in this gufa." The locality was rich with beautiful birds, fat deer and other animals. The rocks around were white, shining like pearls. Rama and Lakshman lived there in comfort.

The Fourth Sarga

Shri Rama's describing Kriya Yoga.

Shreemahaade`va uvaacha

*Tatra vaarshikadinaani raaghavo leelayaa maniguhaasu sancharan,
pakvamoolafalabhogatoshito lakshmane`na sahitoavasatsukham. 4.
1*

*Vaatanunnajalapooritame`ghaanantarastanitavaidyutagarbhaan,
veekshya
vismayamagaadgajayoothaanyadvadaahitasukaanchanakakshaan.
4. 2*

*Navaghaasam samaasvaadya hrishtapushtamrigadvijaah,
dhaavantah parito raamam veekshya visfaarite`kshanaah. 4. 3
Na chalanti sadaadhyaananishthaa iva muneeshvaraah,
raamam maanusharooke`na girikaananabhoomishu. 4. 4
Charantam paramaatmaanam gnaatvaa siddhaganaa bhuvi,
mrigapakshiganaa bhootvaa raamame`vaanuse`vire`. 4. 5*

Lakshmanji would go around the grounds and the gem-studded caves, and bring back ripe fruits and edible roots for them to eat. Clouds floated past, bringing showers, and then winds would scatter them – it looked as though a herd of elephants were floating across the sky. The deer and birds watched them in wonder.

Rama got such anand in watching the animals and birds that He would become like a great Muni, rapt in dhyana, sitting with his eyes open. He lived like an ordinary manushya. Many great siddha Mahatmas and Devtas came to Him to do His seva, in the forms of deer and other beings, and to stay close to Him.

Saumitrire`kadaa raamame`kaante`dhyaanatatparam,

samaadhivirame`bhaktyaa pranaayaadvinayaanvitah. 4.6

Abraveed de`va te`vaakyaatpoorvokttaadvigato mama,

anaadyavidyaasambhootah sanshaya hridi sansthitah. 4. 7

Rama was sitting quietly by Himself one day.'

When a manushya sits quietly by himself, all kinds of thoughts drift into his mana. The shakti for *manoraajya* – building castles in the air – is reduced. We should not waste time in thinking of useless things. We should think about the things that are to be done. That itself is a worthwhile activity. It is a bad thing to keep the mana occupied with useless things.

'Ramachandra is free of vasana. When His Samadhi broke, Lakshmanji came to Him and bowed down with great prema and bhakti. "Prabhu!" he said, "the upadesha of Gnan You gave me earlier removed my moha. Now, please give me the upadesha of the Kriya-marg for Your aradhana and puja. My sanshaya have all been removed by Your earlier upadesha.'"

The meaning of the word *sanshaya* is that the mana slumbers. It becomes oblivious of the Paramatma. *Shayana* means, 'to sleep'; it has *shaya* in it, and *sanshaya* also has 'shaya' in it. '*Samyak shayanam sanshayah*' – a person in deep sleep, completely unaware.

What is the Paramatma?

The person has no idea! He is in a state of confusion caused by avidya.

Idaaneem shrotrumichchhaami kriyaamaarge`na raaghava,

bhavadaaraadhanam loke`yathaa kurvanti yoginah. 4.8

Idame`va sadaa praahuryogino mukttisaadhanam,

naaradoapi tathaa vyaaso brahmkamalasambhavah. 4. 9

Brahmakshatraadivarnaanaamaashramaanaam cha mokshadam,

*streeshoodraanaam cha raaje`ndra sulabham mukttisaadhanam,
tava bhakttayaa me`bhraatre`broohi lokopakarakam. 4. 10*

‘Lakshmanji said, “please give me the upadesh for doing Your puja and aradhana through the path of kriya. Narad, Vyasa and Yogis call the Kriya-marg the sadhana for Mukti. It is also the Dharma for Brahmins and Kshatriyas who have taken the sacred thread. To do puja is the Dharma for even a stree and Shudra, and it is an easy sadhan for them. Firstly, I am Your bhakta, and secondly, I am also Your brother.”

Being a brother is not a valid claim for getting upadesh, because partiality for relatives is connected to the sansara. A bhakta, however, has a valid claim because he is connected to Bhagwan.

Shreeraama uvaacha

*Mama poojaavidhaanasya naantosi raghunandana,
tathaapi vakshye`sankshye`paadyathaavadanupoorvashah. 4. 11*

‘Shri Ramachandra said, “there are many methods by which My puja can be done.”

If a low-caste cleaner of toilets sweeps the road, isn’t it a puja of those who walk on the road? Thus, if somebody sweeps the road on which Bhagwan walks, is it not doing His seva?

Similarly, seva can be done in many ways. Who can count the ways by which seva can be done? There is no end to the ways by which seva and puja can be done. People can find new ways at any time.

Once, at Ayodhya, Shri Ramachandra’s brothers held a meeting. The purpose was to divide Bhagwan’s different sevas in such a way that no seva would be left for Hanumanji to do. Bhagwan’s brothers charted a programme in which Bharat, Lakshman and Shatrughna would do every seva of Ramachandra. Sitaji’s approval was taken.

Ramachandra saw the new schedule and smiled. He said, “My brothers, show this to Hanumanji.”

Hanumanji saw that the new schedule had no seva for him to do. He said, “I will do the seva that is not on this list.”

The three brothers got into another discussion to check whether any seva was left out. They also consulted Sitaji. They came to the conclusion that no seva had been left out, which Hanumanji could do. When the programme was started, Hanumanji came and stood next to Bhagwan. “Which seva was not on the list?” asked Bhagwan.

Hanumanji said, “Maharaj, it is the rule that when You yawn somebody should snap their fingers before You. That seva is not on the list. I will do that seva. Now, I will stay with You all the time, ready to snap my fingers whenever You yawn.”

Bhagwan thought, “My bhakta should get the opportunity to do My seva.” He began to yawn frequently. The day was spent at the Durbar. When evening came Ramachandra Bhagwan got up to go to His palace. Hanumanji followed Him. The doorkeepers told Hanumanji, “you cannot go in.”

“Why does Sitaji go?” asked Hanumanji. “She is also Bhagwan’s sevika; she is His dasi.”

“Sitaji has applied sindur.” Said the doorkeepers.

Hanumanji said, “Sitaji has applied sindur only on her head, at the parting in her hair, and she can go in. I will apply sindur all over my shareer.”

He smeared his whole shareer with sindur. Then he asked the doorkeepers, ‘now I can go in, can’t I?’

When Ramachandra lay down on His bed, Hanumanji went and stood beside the bed. ‘Who knows when Bhagwan will yawn? I will stand here, ready to snap my fingers.’ Janakiji stood on the other side of the

bed, wondering what to do. Then, at Sitaji's recommendation, the entire schedule of seva was cancelled. It was decided that Hanumanji should do Ramachandra's seva as before.

You see, nobody who is engrossed in his own seva can do the seva of another, and a person who is engrossed in the seva of a loved one forgets all about doing his own seva. New ways of doing seva keep occurring to him, the way it occurred to Hanumanji to do the seva of snapping his fingers every time Ramji yawned! Thus, there is no end to the ways Bhagwan's seva-puja can be done.

'Shri Rama explained in brief.'

*Svagrihyokttaprakaare`na dvijatvam praapya maanavah,
sakaashaatsadguormantra labdhvaa madbhakttisanyutah. 4. 12*

*Te`na sandarshitavidhirmaame`vaaraadhaye`tsudheeh,
hridaye`vaanale`vaarche`tpratimaadau vibhaavasau. 4. 13*

*Shaalagraamashilaayaam vaa poojaye`nmaamatandritah,
praatah snaanaam prakurveeta prathamam de`hashuddhaye`. 4. 14*

*Ve`datantroditairmantrairmrille`panavidhaanatah,
sandhyaadi karma yannityam tatkuryaadvidhinaa budhah 4. 15*

According to our Grihya-sootra, the rules pertaining to household matters, a manushya should first become a dvija. Dvija means 'twice born'. When a boy from a Brahmin, Kshatriya or Vaishya family does his Yagnopaveeta Sanskara, he is initiated into the Gayatri Mantra and given the sacred thread. This is his second, his spiritual birth. He should get the bhava, 'I am of this caste, and have been initiated to the Gayatri Mantra, and I must do the Sandhya Vandan every day.' This bhava should be a perpetual bhava. '*Dvijatvam praapya maanava*' – a manushya should first obtain the status of a dvija. After that he should do Bhagwan's aradhana as per the guidance of his

Guru. Whether you do puja in the hriday, in Agni, in a Murti, the Surya, or a Shaligram Shila – you can do Bhagwan's puja anywhere.

'Shaalagraamashilaayaam vaa poojaye`namaamatandritah'.

The fact is, nothing exists except Bhagwan. Bhagwan's puja is done in one place in order to establish Him in our hriday, not because He is only in that place. It is done to ensure that He has a permanent place in our hriday. Some people insist that Bhagwan is present only in the Murti, or the Shaligram Shila, Agni, Surya etc that they worship. They tend to argue with people who don't agree with them. The urge to break Mandir-Masjid etc arises, and raaga-dvesha are strengthened by such rigid attitudes.

That is not the purpose of puja. The main purpose of puja is to establish Bhagwan in our hriday. Whichever place you choose, He should come into our hriday and stay there!

You should bathe early in the morning. This removes lethargy and makes the shareer shuddha for doing puja. The Shastras recommend applying clay to purify the shareer.

'Rituals like the Sandhya Vandan should be done every day.

Sankalpamaadau kurveeta siddhyartham karmanaa sudheeh,

svagurum poojaye`dbhaktyaa madbuddhyaa poojako mama. 4. 16

Shilaayaam snapanam kuryaatpratimaasu pramaarjanam,

prasiddhairgandhapushpaadyairmatpoojaa siddhidaayikaa. 4. 17

Amaayikoanuvrittyaa maam poojaye`nniyatavratah,

pratimaadishvalankarah priyo me`kulanandana. 4. 18

Agnau yaje`ta havishaa bhaaskare`sthandile`yaje`t,

bhaktte`nopahritam preetyai shraddhayaa mama vaaryapi. 4. 19

Kim punarbhakshyabhojyaadi gandhapushpaakshataadikam,

poojaadravyaani sarvaani sampadyaivam samaarabhe`t. 4. 20

There should be a niyam – a vrata – in a manushya’s jeevan, which should be followed by the proper method. You should do a sankalpa at the start of a Karma for its success. Then do puja of your Guru with bhakti, with the feeling that he is My swarup – *svagurum poojaye`dbhaktyaa madbuddhyaa poojako mama.*

If the Murti is made of stone, you should give it a snan every day; if it is a picture you should wipe it gently with a soft cloth. Puja is done with fragrance and flowers – *gandha e`vam pushpa.* The puja gives siddhi.

You should not indulge in any Maya-kapat. You should have the bhava that you are doing seva. You should decorate the Murti lovingly.

If you do Bhagwan’s puja in Agni you should do a havan with the proper items of the havishya – the ablutions – put into the sacred fire. If you do puja in the Surya you should offer arghya, and do havan in a vedi – a square basic built according to the instructions given in the Shastras.

If My bhakta gives Me anything with shraddha and prema – even a little water held in the palm of the hand – I am pleased; then, if a bhakta offers Me more lavish items with prema and bhakti, it is certain to please Me.

When you sit to do puja you should first gather all the things you will need, keeping them ready at hand so you don’t have to disrupt the puja by getting up again and again for things you have forgotten, like the lamp, matchbox, ghee, incense, etc. You should do this yourself, not delegate it to a servant or someone else. To remember all the things you need for the puja and keep them ready before starting the puja. This is part of the puja.

Chailaajinakushaih samyagaasanam parikalpaye`t,

tatropavishya de`vasya sammukhe` shuddhamaanasah. 4. 21

*Tato nyaasam prakurveeta matrikaabahiraantaram,
 ke`shavaadi tatah kuryaattattvanyaasam tatah param. 4. 22
 Manmoortipanmaranyaasam mantranyaasam tato nyase`t,
 pratimaadaavapi tathaa kuryaannityamatandritah. 4. 23
 Kalasham svapuro vaame`kshipe`tpushpaadi dakshine`,
 arghyapaadyapradaanaartham madhuparkarthame`va cha. 4. 24
 Tathaivaachamanaartham tu nyase`tpaatrachatushtayam,
 hritpadme`bhaanuvimale`matkalaam jaavasangnitaa. 4. 25
 Dhyaaye`tsvade`hamakhilam tathaa vyaaptamarindama,
 tame`vaavaahaye`nnityam pratimaadishu matkalaam. 4. 26*

After keeping everything ready, you should prepare the asana on which you sit for the puja. A straw mat should be placed on the floor, and a deerskin on top of it, and a cloth on top of the deerskin. Then sit on the asana with a pavitra mana. Where Bhagwan is, is the East. You should sit facing Bhagwan. Then, do internal and external nyasa.”

What nyasa should you do?

“You should do the Matrika Nyasa – meaning, depositing divine powers on yourself. *Om am namah, om aam namah, on im namah*, are all Matrika Nyasas. The Murti that is the shareer is not made of bones and flesh; it is made of the *akshara-vaanee* – the sound of vowels and consonants. So, in the serial order of the vowels, do the Matrika Nyasa, Srishti Nyasa, and Samhara Nyasa. If you are a Grihastha you should do the Samhara Nyasa first, then Sthiti Nyasa and then the Srishti Nyasa.

After that, do the Keshav, Kirti and other Nyasas.

*Ke`shavaadirre`yamanyaasau nyaasa maatre`na de`hine`,
 ke`shavattvam dadaatye`va.....*

By doing the Keshav, Kirti, and other Nyasas – people who do nyasa don't take Sanyas; Sanyas means that the person establishes the Devta in his hriday, not on his shareer, and he becomes the Devta.

After that, the Tattvik Nyasa – the Tattvas of the Prithivi, and other Nyasas – should be done. Then, the Murti Panjar Nyasa and the Mantra Nyasa should be done.

Nyasa is done in the Murti as well as in yourself. After that, all the items of puja should be arranged properly. The kalash should be kept in front of you, to your left and the flowers on the right. There should be four vessels for the arghya, paadya, madhupark, and achaman.

The hriday-kamal shines like the Surya. In it there is a flame of the chetan that is bright, like the flame of an oil lamp. Do dhyana of the chetan with the image of the inner flame of consciousness that burns steadily, and see your shareer pervaded by its effulgence. Do dhyana of the jeevatma in this manner. Then, mentally take this effulgence from your shareer – meaning, the Paramatma in the Atma – and establish it in the Murti.

*Paadyaarghyaachamaneeyaadyaih snaanavastravibhooshanaih,
yaavachchhakyopachaarairvaa tvarchaye`nmaamamaayayaa. 4. 27*

*Vibhave`sati karpoorakunkumaagaruchandanaih,
archaye`nmantravannityam sugandhakusumaih shubhaih. 4. 28*

*Dashaavaranaapoojaam vai hyaagamokttaam prakaaraye`t,
neeraajanairdhoopadeepairnairve`dyairbahuvistaraih. 4. 29*

*Shraddhayopahare`nnityam shraddhaabhugahameeshvarah,
homam kuryaatprayatne`na vidhinaa mantrakovidah. 4. 30*

When an atithi comes to our house we offer water for washing his feet – this is called *paadya*. When we pour water for him to wash his hands it is called *arghya*. When we offer water for him to rinse his mouth it

is called *aachaman*. Then we arrange for him to have a bath and give fresh clothes for him to wear after he has bathed. We also offer ornaments, is possible.

“Puja should be done with as many items as it is possible for you to offer Bhagwan. If you have the means to do so you should offer kapoor, kumkum, agar, and chandan. Offer flowers after you have chanted the mantras.

In the method of Tantra you should do the Dashavaran Puja with the method of neerjan, dhoop, deep, naivedya, etc with shraddha.

Bhagwan said, “*shraddhaabhugahameeshvarah* – with the shraddha that the Murti is I, the Ishwara.”

Bhagwan Ramachandra told Lakshman, “I am the Ishwara, but I am a bhogi of shraddha. I am the Sarveshwara, the Ishwara of all; there is nothing I need, but I eat the food that is offered to Me with shraddha.

*Agastye`nokttamaarge`na koonde`naagamavittamah,
juhuyaanmoolamantre`na punsooktte`naathavaa budhah. 4. 31*

*Athavaupaasanaagnau vaa charunaa havishaa tathaa,
taptajaamboonadaprakhyam divyaabharanabhooshitam. 4. 32*

*Dhyaaye`danalamadhyastham homakaale`sadaa budhah,
paarshade`bhyo balim dattvaa homashe`she`m samaapaye`t. 4. 33*

*Tato japam prakurveeta dhyaaye`nmaam yatavaak smaran,
mukhavaasam cha taamboolam dattvaa preetisamanvitah. 4. 34*

*Madarthe`nrityageetaadi stutipaathaadi kaaraye`t,
praname`ddandavadbhoomau hridaye`maam nidhaaya cha. 4. 35*

You should do a Yagna in a kund which is made to the specification given by Agastya, or do a havan in the Agni of Agnihotra, doing dhyana of the Parameshwara when you offer the oblations into the sacred

fire. You should offer all the suitable substances. You should also do japa and dhyana. You should offer mouth-freshening condiments. Arrange for dancing and singing, do stuti and paatha. Do dandavat pranam.

*Shirasyaadhaaya maddattam prasaadam bhaavanaamayam,
paanibhyaam matpade`moordhni griheetvaa bhakttisanyutah. 4. 36*

*Raksha maam ghorasansaaraadityuktvaa praname`tsudheeh,
udvaasaye`dyathaapoorvam pratyagjyotishi sansmaran. 4. 37*

*E`vamukttaprakaare`na poojaye`dvidhivadyadi,
ihaamutra cha sansiddhim praapnoti madanugrahaat. 4. 38*

*Madbhaktto yadi maame`vam poojaam chaiva dine`dine`,
karoti mama saaroopyam praapnotye`van a sanshayah. 4. 39*

*Idam rahasyam paramam cha paavanam mayaiva saakshaatkathitam
sanaatanam,*

*pathatyajasram yadi vaa shrunoti yah sa sarvapoojaafalabhaan na
sanshayah. 4. 40*

After doing pranam, seat Bhagwan in your hriday. Then fold your hands and do namaskara at His charan, and pray, 'please save me from this fearsome sansara.' If the method includes a daily avahan and visarjan, you should invoke and relinquish Bhagwan with the proper method.

Always remember that what is in the Murti of the Paramatma has come into your hriday, and is seated there. Then, do puja of the Murti.

When a person does Bhagwan's puja with bhakti every day he gets *saaroopya* – he gets a form like Bhagwan's when he leaves his shareer.

Idam rahasyam paramam cha paavanam – this is a great secret that make a person pavitra, told by Bhagwan Himself. Any person who

does a daily paatha, or shravan, of this gets the same fruit as doing the puja.

*E`vam paraatmaa shreeraamah kriyaayogamanuttamam,
prishthah praaha svabhakttaaya she`shaanshaaya mahaatmane`. 4.
41*

*Punah praakritavadraamo maayaamaalambya dukhitah,
haa seete`ti vadannaiva nidraam le`bhe` kathanchana. 4. 42*

This is the upadesha Ramachandra gave of the Kriya Yoga to Lakshman.
,

Look; even Ramachandra's mana changes. When He talks to Lakshman He gives the upadesha of Tattvagnan. Otherwise, He behaves like an ordinary manushya. It is the svabhava of the mana to change. People who think that they change when their mana changes, don't understand that their Self is separate from their mana. Sometimes they get a bhava like the Ishwara's and sometimes they get a bhava like ordinary worldly people. The higher and lower bhavas keep changing.

A question has been raised in the books of Vedanta. Once, it was decided that whichever person present was a Brahmagnani should take all the cows that were the prize for a Shastrartha. Yagyavalkyaji told his disciples to take the cows to his Ashram. Other Mahatmas objected to this. 'If he is so greedy for the cows, how can he be a Brahmagnani?' they asked.

Yagyavalkyaji said, '*namostu brahmagnaaneebhyah gokaamaa e`va vayam* – I bow down to whoever is Brahmagnani; I want the cows. If you want to do Shastrartha, you can go ahead.' There was not the slightest greed in Yagyavalkya's mana for the cows; he said this because of his total indifference to anything worldly. However, it is a dosha for a Brahmagnani to indulge in pretence – *aparoarya doshah*.

This difference of guna-dosha is only in the state of the sansara. In the Paramatma there is no guna-dosha.

Mokulpur's Baba had once told me, 'just as you come to me uninvited, so does anger. I don't ask it to come.' That day his fingers had got burnt when he was cooking.

Thus, doshas like shoka, etc keep coming into the mana of people, even people who are highly evolved.

'When Ramachandra became like an ordinary manushya He gave ashray to Maya, and became dukhi. He could not sleep at night. He kept lamenting, "Haya Janaki! Haya Janaki!"

E`tasminnantare` tatra kishkindhaayaam subuddhimaan,

hanoomaanpraaha sugreevame`kaante` kapinaayakam. 4. 43

Shrunu raajanpravakshyaami tavaiva hitamuttamam,

raame`na te` kritah poorvamupakaaro hyanuttamah. 4. 44

Kritaghnnavattvayaa noonam vismritah pratibhaati me` ,

tvatkrite` nihato vaalee veerastrailokyasammatah. 4. 45

Raajye` pratishthitoasi tvam taaraam praaptoasi durlabhaam,

sa raamah parvatasyaagre` bhraatraa saha vasansudheeh. 4. 46

Tvadaagamaname`kaagrameekshate` karyagauravaat,

tvam tu vaanarabhaave`na streesaktto naavabuddhyase`. 4. 47

Karomeeti pratignaaya seetaayaah parimaarganam,

na karoshi kritaghnastvam hanyase` vaalivaddrutam. 4. 48

Meanwhile, it occurred to Hanuman that Sugriva should be warned.'

It is the task of a Satpurush to set things right.

'Hanumanji told Sugriva, "you have become infatuated with bhoga in Kishkindha, and forgotten all about what Ramachandra has done for

you. You have become guilty of ingratitude! Rama killed Bali to help you. He gave you the Rajya of Kishkindha. Because of Rama you got Tara, who is one of the five pavitra kanyas, whose maidenhood remains unsullied.”

*Ahalyaa draupadee taaraa kunti mandodaree tathaa,
panchakanyaah smare`nityam mahaapaatakanaashanam.*

Ahalya, Draupadi, Tara, Kunti and Mandodari are the five pavitra kanyas. Great paapas are destroyed by remembering them every day.

“You got Tara thanks to Rama. Rama and His brother are living on the parvat in a dukhi state, and you are living here, engrossed in bhoga, infatuated with women, like a common vanar! Don’t you know that you have made a pratigna? How can you forget your pledge to help find Sita? You will become ungrateful and you will be killed the way Bali was killed.”

*Hanoomadvachanam shrutvaa sugreevo bhayavihvalah,
pratyuvaacha hanoomantam satyame`va tvayoditam. 4. 49*

*Sheeghram kuru mamaagnaa tvam vaanaraanaam tarasvinaam,
sahasraani dashe`daaneem prashayaashu disho dasha. 4. 50*

*Saptadveepagataansarvaanaraaanaanayantu te`,
pakshamadhye`samaayaantu sarve`vaanarapungavaah. 4. 51*

*Ye`pakshamativartante`te`vadhya me`na sanshayah,
ityaagnaapya hanoomantam sugreevo grihamaavishat. 4. 52*

*Sugreevaagnaam puraskritya hanoomaanmantrisattamah,
tatkshane`pre`shayaamaasa hareendasha dishah sudheeh. 4. 53*

*Aganitagunasattvaanvaayuve`gaprachaaraanvanacharaganamukhy
aan parvataakaararoopaan,*

pavanahitakumaarah

pre`shayaamaasa

dootaanatirabhasataraatmaa daanamaanaaditriptaan. 4. 54

Sugriva felt frightened when he heard Hanumanji's warning. He told Hanumanji, "do what you think is best. What you say is true; I have been at fault. You please set it right."

It is the task of a Satpurush to set right a mistake if he can do so. To spread folly and add to it is not the task of a Satpurush.

'Hanumanji immediately sent off ten thousand vanars with instructions to bring back as many vanars as they could. All the vanars had superior qualities. They went with the speed of the wind, even though they were of different sizes.

It is not that the vanars were sent under threat. People sent under military orders are not as successful as those who are highly motivated by personal considerations. Hanumanji sent them – '*atirabhasataraatmaa daanamaanaaditriptaan*' – after inspiring them with respect and gifts.

Sugriva had come close to bringing disaster on himself. Hanumanji saved him by alerting him in time, and taking the appropriate action. Sugriva's vairagya was a 'markat vairagya' – the fickle detachment of a monkey. It was not deep or enduring, neither in the beginning, nor later on.

Prabhu pada preeti sarita so bahee,

ura kachhu prathama vaasanaa rahee.

(Vibhishan confessed to Ramachandra that he had some vasanas earlier, but they were washed away when he developed prema for Bhagwan's charan.)

Among Bhagwan's three friends, Kevat had a natural vairagya. Vibhishan's vairagya was the result of getting Hanumanji's Satsang,

and Sugriva's vairagya was not genuine. It came in flashes and disappeared again.

Even such people are Bhagwan's bhaktas – they go to Bhagwan's sharan, and Bhagwan showers kripa on them. Bhagwan has not made any stipulation that only a person who has vairagya can have prema for Him. Even those who have raaga for the sansara can have prema for Bhagwan!

The Fifth Sarga

Lakshmanji goes to Kishkindha City

Shreemahaade`va uvaacha

Raamastu parvatasyaagre`manisaanau nishaamukhe`,

seetaavirahajam shokamasahannidamabraveet. 5. 1

Pashya lakshmana me`seetaa raakshase`na hritaa balaat,

mritaamritaa vaa nishche`tum na jaane`adyaapi bhaamineem. 5. 2

Jeevateeti mama brooyaatkashchidvaa priyakritsa me`,

yadi jaanaami taam saadhveem jeevanteem yatra kutra vaa. 5. 3

Hathaade`vaaharishyaami sudhaamiva payonidhe`h,

pratignaam shrunu me`bhraatarye`na me`janakaatmajaa. 5. 4

Neetaa tam bhasmasaatkuryaam saputrabalavaahanam,

he`seete`chandravadane`vasantee raakshasaalaye`. 5. 5

Dukhaartaa maamapashyantee katham praanaan dharishyasi,

chandroapi bhaanuvadbhaati mama chandraananaam vinaa. 5. 6

Ramji was living on the summit of the Pravarshan Parvat. He called Lakshman and said, "Sitaji has been kidnapped by a Rakshasa. I don't even know whether she is still living – I have no means of finding out for certain. If somebody comes and tells Me that Sitaji is alive, he will be very dear to Me. Wherever she may be, I will go and bring her back the way amrita was brought back from the samudra.

This is My pratigna – listen well, My brother! I will destroy the person who has separated Me from Sita!

He Sita! Your face is beautiful, like the full moon. You are living in the house of a Rakshasa! Today, even the Chandrama burns me like the blazing Surya!

*Chandra tvam jaanakeem sprishtvaa karairmaa sprisha sheetalaih,
sugreevoapi dayaaheeno dukhitam maam na pashyati. 5. 7*

*Raajyam nishkantakam praapya streebhih parivrito rahah,
kritaghno drishyate` vyakttam paanaasakttoatikaamukah. 5. 8*

*Naayaati sharadam pashyannapi maargayitum priyaam,
poorvopakaarinam dushtah kritaghno vismrato hi maam. 5. 9*

*Hanmi sugreevamapye`vam sapuram sahabaandhavam,
vaalee yathaa hato me`dya sugreevoapi tathaa bhave`t. 5. 10*

He Chandrama! Let your cooling rays touch Janaki and then touch Me.
My eyes are on you and Janaki's eyes will also be on you.

Sugriva has no compassion and no gratitude! He is not bothered about My dukha. A mitra is one who considers his mitra's sukha-dukha as his own. Had Sugriva been My true mitra he would have asked about how dukhi I am in Janaki's viyoga. He is engrossed in the sukha of the Rajya and his women; he has no thought for My dukha. He has become ungrateful. It seems that he drinks heavily and indulges in kama and bhoga all the time. The rainy season is over and the Sharad ritu is here, but Sugriva has made no effort to find out where My beloved Sita is. He is wicked, full of ingratitude; he has forgotten Me. I will kill him as I killed Bali."

*Iti rushtam samaalokya raaghavam lakshmanoabraveet,
idaaneeme`va gatvaaham sugreevam dushtamaanasam. 5. 11*

*Maamaagnaapaya hatvaa tamaayaaste` raama te`antikam,
ityukttvaa dhanruraadaaya svayam tooneerame`va cha. 5. 12*

*Gantumabhyudyatam veekshya raamo lakshmanamabraveet,
na hantavyastvayaa vatsa sugreevo me` priyah sakha. 5. 13*

*Kintu shreeshaya sugreevam vaalivattvam hanishyase`
ityuktvaa sheeghramaadaaya sugreevapratibhaashitam. 5. 14
Aagatya paashchaadyatkaaryam tatkarishyaamyasanshayam,
tathte`ti lakshmanoagachchhattvarito bheemavikramah. 5. 15*

Seeing Rama's anger Lakshman became furious. He told Rama, "You please stay here. I will go to Kishkindha and kill Sugriva, and come back soon." He picked up his dhanush and the quiver of baans, and prepared to set off.

Rama told Lakshman, "My brother, don't kill Sugriva. He is My dear friend. Just give him a good fright by telling him that he will be killed the way Bali was killed. Then listen to what he has to say and come back. Then I will do what is best."

Lakshmanji went to the city of Kishkindha.

*Kishkindhaam prati kope`na nirdahanniva vaanaraan,
sarvagno nityalakshmeeko vignaanaatmaapi raaghavah. 5. 16
Seetaamanushushochaarttah praakritah praakritaamiva,
buddhyaadisakshinastasya maayaakaaryaativartinah. 5. 17
Raagaadirahitasyaasya tatkaaryam kathamudbhave`t,
brahmanokttamritam kartum raagno dasharathasya hi. 5. 18
Tapasah faladaanaaya jaato maanushave`shadrik,
maayayaa mohitaah sarve`janaa agnaanasanyutaah. 5. 19
Kathame`shaam bhave`nmoksha iti vishnurvichintayan,
kathaam prathayitum loke`sarvalokamalaapahaam. 5. 20*

Ramachandra Bhagwan is sarvagna; He knows everything. He is always filled with Laxmiji's prosperity and Grace. He is the Vignan-Atma; and yet He suffers the pain of being separated from Sitaji like an ordinary,

loving husband! Here, Shri Shankar Bhagwan makes a voluntary comment so that nobody should suspect that Ramachandra has a dosha. “Ramachandra Bhagwan is the sakshi drashta of the buddhi. The buddhi keeps changing, but Ramachandra is not affected by it, because He is beyond Maya and her influence. In Him there is neither raaga nor dvesha. How can they arise in Him? He chose to appear as a manushya because of Brahma’s prayer, and to give Dashrath the fruit of his tapasya. This is what agnani people don’t understand.”

Ramachandra behaves like an ordinary manushya to give His bhaktas a chance to talk about Him, give kathas about His leelas, enhancing His kirti. The purpose is that even agnani people can get Moksha, because listening to Bhagwan’s katha destroys paapa.”

*Raamaayanaabhidhaam raamo bhootvaa maanushache`shtakah,
krodham moham cha kaamam cha vyavahaaraarthasiddhaye`. 5. 21*

*Tattatkaalochitam grihnan mohayatyavashaah prajaah,
anuraktta ivaashe`shagune`shu gunavarjitah. 5. 22*

*Vignaanamoortirvignaanashakttih saakshyagunaanavitah,
atah kaamaadibhirnityamaavilipto yathaa nabhah. 5. 23*

*Vindanti munayah ke`chijjaananti janakaadayah,
tadbhakttaa nirmalaatmaanah samyag jaananti nityadaa,
bhakttachittaanusaare`na jaayate` bhagavaanajah. 5. 24*

Why did Bhagwan make Himself a subject for His katha?

Bhagwan felt, “if My stories spread in the world people will listen to them and reflect on them. Listening to My leelas will wash away the impurities of their mana.”

He behaves like an ordinary manushya to create the story of the Ramayana.’

If krodha, moha, kama, etc are displayed in some places, it is to establish the appropriate vyavhar in this sansara. Bhagwan wants to teach us how we should use these when needed; but not be overcome by them. He deludes the helpless praja for its own good. In spite of not having gunas He appears to have raaga. He is nirguna, He has Vignan-shakti, but He behaves as though He has the gunas of the drishya jagat. There is no kama in Him. None of these gunas are present in the akash – how can they be present in Bhagwan?

Some rare Mahatmas have this anubhav; Janak and some others also knew it, and bhaktas – whose chitta is nirmal – understand it. Bhagwan does what is best for His bhaktas. The Vedantis have said this in a way ordinary people fail to grasp. They say that the karya is the upadhi of the jeeva and the karana is the upadhi of the Ishwara.

The antahkarana is the upadhi of the jeeva – it is the karya. The give-and-take, to do or not do, raaga-dvesha, kama-krodha, vyavhar according to the sansakara – all these stay in the antahkarana, which is the upadhi of the jeeva.

The Ishwara is the karana upadhi – meaning, Maya is the Ishwara's upadhi. Maya stays close to the Ishwara, where there is no antahkarana, and so, the guna-dusha of the antahkarana cannot touch the Ishwara. The Ishwara doesn't do things according to the mana; His actions are according to the mana of His bhaktas.

Why?

Because the Ishwara does not have a mana! He does not have prana either. He is shubhra – white, radiant! If the upadhi of the karya had been in the Ishwara He would have acted according to His mana.

The Vedantis have explained this in a very sweet way. They say, 'Bhagwan's Avatar takes place, but it is because of His bhakta's wish. The desire is the bhakta's and Bhagwan is reflected in that desire. That is what appears.

Bhakttachittaanusaare`na jaayate` bhagavaan ajah. (24)

(The unborn Bhagwan takes birth according to the wish of His bhaktas.)

There is no other marg in the nirgunavada – the principle of the Ishwara without gunas. In the sagunavada, each bhakta believes that Bhagwan is with him all the time, taking care of him and fulfilling his desires, as though he was the only person in the world for Bhagwan to look after! They say, ‘Bhagwan told me this. Bhagwan heard my prayer and did what I asked.’ Bhaktas sit with their personal Bhagwan in their lap! This is the fruit of bhakti-bhava in the antahkarana of a bhakta.

Lakshmanoaip tadaa gatvaa kishkindhaanagaraantikam,

jyaaghoshamakarotteevram bheeshayan sarvavaanaraan. 5. 25

Tam drishtvaa praakritaastatra vaanaraa vapramoordhani,

chakruh kilakilaashabdam dhritapaashaanapaadapaah. 5. 26

Taandrishtvaa krodhataamraaksho vaanaraan lakshmanastadaa,

nirmoolaankartumudyuktto dhanuraanmya veeryavaan. 5. 27

Tatah sheeghram samaaplutya gnaatvaa lakshmanamaagatam. 5. 28

Nivaarya vaanaraan sarvaanangado mantrisattamah,

gatvaa lakshmanasaameepyam prananaama sa dandavat. 5. 29

Tatoangadam parishvajya lakshmanah priyavardhanah,

uvaacha vatsa gachchha tvam pitrivyaaya nive`daya. 5. 30

Maamaagatam raaghave`na choditam raudramoortinaa,

tathe`ti tvaritam gatvaa sugreevaaya nyave`dayat. 5. 31

‘Lakshmanji came to Kishkindha and twanged the string of his dhanush. The ordinary vanaras climbed onto the walls with stones and

branches of trees, to ward off any attack. Sugriva's city was like a fortress. Lakshmanji was angry. He lifted his dhanush, but just then Angadji came and bowed down to him. Lakshmanji raised up Angad and embraced him. "Go and tell your uncle that I have come. Ramachandra is angry," he said. Angadji went immediately to do his bidding.

*Lakshmanah krodhataamraakshah puradvaari bahihsthitah,
tachchhrutvaateeva santrastah sugreevo vaanarashre`shvarah. 5. 32
Aahooya mantrinaam shre`shtham hanoomantamathaabraveet,
gachchha tvamangade`naashu lakshmanam vinayaanvitah. 5. 33
Saantvayankopitam veeram shanairaanaya saadaram,
pre`shayitvaa hanoomantam taaraamaaha kapeeshvarah. 5. 34
Tvam gachchha saantvayanteem tam lakshmanam mridubhaashitaih,
shaantamantah puram neetvaa pashchaaddarshaya me`anaghe`. 5.
35*

When Sugriva heard that Lakshman had come, and that he was very angry, he told Hanumanji, "go with Angad and reassure Lakshmanji with great humility. Bring him here slowly and respectfully, so that his anger is reduced by the time he meets me."

Then Sugriva told Tara, "Hanumanji has gone to greet Lakshmanji. He is a great bhakta of Bhagwan. Angad has gone with him. I want you to meet Lakshmanji when he is on his way to my chamber. Anger is quieted when a man sees a lady, so go and explain everything to Lakshmanji, so that by the time he meets me, his anger has simmered down. Let me be the last person Lakshmanji meets."

*Bhavatviti tatastaaraa madhyakaksham samaavishat,
hanoomaanangade`naiva sahito lakshmanaantikam. 5. 36
Gatvaa nanaama shirasaa bhakhtyaa svaagatamabraveet,*

e`hi veera mahaabhaaga bhavadgrihamashankitam. 5. 37
Praajadaaraadeen drishtvaa sugreevame`va cha,
yaddaagnaapayase` pashchaattatsarvam karavaani bhoh. 5. 38
Ityuktvaa lakshmanam bhaktyaa kare` grihya sa maarutih,
aanayaamaasa nagaramadhyaadraajagriham prati. 5. 39
Pashyanstatra mahaasaudhaan yoothapaanaam samantatah,
jagaama bhavanam raagnah sure`ndrabhavanopamam. 5. 40
Madhyakakshe` gataa tatra taaraa taaraadhipaananaa,
sarvaabharanasampannaa madarakttaantalochanaa. 5. 41
Uvaacha lakshmanam natvaa smitapoorvaabhibhaashinee,
yaahi de`vara bhadram te` saadhustvam bhakttavatsalah. 5. 42
Kimartham kopamaakaarsheerbhaktte` bhritye` kapeeshvare`,
bahukaalamanaashvaasam dukhame`vaanubhootavaan. 5. 43
Idaanaam bahudukhaudhaadbhavadbhirakshitah,
bhavatprasaadaatsugreevah praaptasaukhyo mahaamatih. 5. 44

Hanumanji caught Lakshmanji's hand and brought him to the Raj Mahal by the main road. He said, "Maharaj, we are ready to obey any command you give."

It should be noted that the vanars had a fortress and palaces in their city. They had wives. They became the Raja after the ceremony of the Rajyabhishek.

'Tara was waiting to greet Lakshmanji in the central chamber of the palace. She was elaborately dressed and wore beautiful jewelry. There was affection in her eyes as she greetes Lakshmanji, calling him her devar (husband's younger brother).'

E`hi de`vara bhadram te` saadhustvam bhakttavatsalah. (42).

“Your nature is so beautiful; it is the nature of a Sadhu-purush. You do kripa on those who have prema for you. Why are you angry? Look; Sugriva had to live for a long time without comfort or support. He went through a lot of dukha. You both saved him from dukha. Now, after a long time, he has got a little sukha.

Kaamaasaktto raghupate`h se`vaartham naagato harih,

aagamishyanti harayo naanaade`shagataah prabho. 5. 45

Pre`shita dashasaahasraa harayo raghusattama,

aane`tum vaanaraan digbhyo mahaaparvatasannibhaan. 5. 46

Sugreevah svayamaagatya sarvavaanarayoothapaih,

vadhayishyati daityaudhaan raavanam cha hanishyati. 5. 47

Tvayaiva sahitoadyaiva gantaa vaanarapungavah,

pashyaantarbhavanam tatra putradaarasuhridvritam. 5. 48

Drishtvaa sugreevamabhayam dattvaa naya sahaiva te`,

taaraayaa vachanam shrutvaa krishakrodhoatha lakshmanah. 5. 49

Jagaamaantahpuram yatra sugreevo vaanare`shvarah,

rumaamaalingya sugreevah paryanke`paryavasthitah. 5. 50

Drishtvaa lakshmanamatyarthamutpapaataatibheetavat,

tam drishtvaa lakshmanah kruddho madavihvalite`kshanam. 5. 51

Sugreevam praaha durvritta vismrtoasi raghoottamam,

vaalee ye`na hato veerah sa baanoadya prateekshate`. 5. 52

Tvame`va vaalino maargam gamishyasi mayaa hatah,

e`vamatyantaparusham vadantam lakshmanam tadaa. 5. 53

However, Sugriva has become asakta in kamana, and failed to go for Bhagwan's seva. I agree that this is his dosha. Nevertheless, he has

sent out ten thousand vanars to summon more vanars. Great, brave vanars are coming from all directions. Sugriva will lead this huge army himself, and go with you, to bring back Sita.

Come into the mahal, and see. Sugriva is surrounded by his putras, patni, and well-wishers. Give him abhay-daan first, and assure him that he has nothing to fear from you. Then take him to Ramachandra.”

Tara’s words quieted Lakshman’s anger.’

The wife of an elder brother is called *bhaabhee*. A bhabhi has a great capacity for settling quarrels between brothers, but women should not use this foolishly.

‘Sugriva was lying on his bed in a state of stupor with his patni Ruma. He jumped down when he saw Lakshman. His eyes were reddened with drink. Seeing his state angered Lakshmanji. He said, “your buddhi is bad! The baan that killed Bali is intact. You will have to go on the path Bali went!”

*Uvaacha hanumaan veerah kathame`vam prabhaashate`,
tvattoadhikataro raame`bhakttoayam vaanaraadhipah. 5. 54*

*Raamakaaryarthamanisham jaagarti na tu vismritah,
aagataah paritah pashya vaanaraah kotishah Prabho. 5. 55*

*Gamishyantyachire`naiva seetaayaah parimaarganam,
saadhayishyati sugreevo raamakaaryamashe`shatah. 5. 56*

See Sugriva’s prudence here. When anybody starts speaking wildly, dignified people don’t give an answer themselves. Hanumanji spoke to Lakshmanji. “Lakshmanji, you are valiant; why do you say such things for Sugriva? Sugriva is a greater bhakta of Rama than even you!”

This is what a mantri should be like – mantris save their Rajas whenever possible. Hanumanji said, “Sugrivaji stays awake day and night to do Rama’s work. Look, krores of vanars have been summoned

for Rama's work. They will locate Sitaji in a few days, and Rama's work will be accomplished."

*Shrutvaa hanumato vaakyam saumitirlajjitoabhavat,
sugreevoapyarghyapaadyaadyairlakshmanam samapoojayat. 5. 57
Aalingya praaha raamasya daasoaham te`na rakshitah,
raamah svate`jasaa lokaan kshanaardhainaiva je`shyati. 5. 58
Sahaayamaatrane`vaaham vaanaraih sahitah prabho,
saumitrirapi sugreevam praaha kinchinmayoditam. 5. 59
Tatkshamasva mahaabhaaga pranayaadbhaashitam mayaa,
gachchhaamoadyaiva sugreeva raamastishthati kaanane`. 5. 60
E`ka e`vaatidukhaartto jaanakeevirahaatprabhuh,
tathe`ti rathamaaruhy lakshmane`na samanvitah. 5. 61
Vaanaraih sahito raajaa raamame`vaanvapadyata. 5. 62
Bhe`reemridangair shve`taatapatrairvyajanaishcha shobhitah,
neelaangadaargharhanumatpradhaanaih samaavrito
raaghavamabhyagaaddharah. 5. 63*

'Lakshmanji felt some remorse for his harsh words to Sugriva. Sugriva did Lakshmanji's puja with arghya-paadya etc, and then – *aalingya praaha* – Lakshmanji embraced Sugriva. Sugrivaji said, "I know that Rama can destroy all the three lokas in just half a minute. People like me are mere instruments used by Him." Lakshmanji also asked for forgiveness for his harsh words.'

Saumitrirapi sugreevam praaha tatkshamasva mahaabhaaga.

We should never hesitate to ask for forgiveness if we have made a mistake. It is wrong to not admit our mistake and say sorry for it.

'Lakshmanji said, "let us not delay. Ramachandra is alone in the van and He is dukhi for Sita."

A chariot was sent for. Sugriva and Lakshmanji got into the chariot. They were followed by a band playing music and a host of vanars. They carried a ceremonial umbrella over Sugriva's head. They took vegetables with them. Neel, Angad and Hanuman accompanied them. Sugriva went to Rama like a Raja.'

It has been said that there are huge apes in the African jungles who tear off their skin and drum their chests to summon others of their kind. These vanars certainly had tails, but it seems they were cultured and civilised. They could make bridges, they recognized poison, they could make a chita, and they used fire. All these things are mentioned.

The Sixth Sarga.

The search for Sita, the character of Svayamprabha.

Shreemahaade`va uvaacha.

Drishtvaa raamam samaaseenam guhaadvaari shilaatale`,

chailaajinadharam shyaamam jataamauliviraajitam. 6. 1

Vishaalanayanam shaantam smitachaarumukhaambujam,

seetaaviraha santaptam pashyantam mrigapakshinah. 6. 2

Rathaaddooraatsamutpatya ve`gaatsugreevalakshmanau,

raamasya paadayoragre`pe`taturbhakttisanyutau. 6. 3

Raamah sugreevamaalingya prishtvaanaamayamantike`,

sthaapayitvaa yathaanyaayam poojayaamaasa dharmavit. 6. 4

Ramachandra was sitting on a large boulder just outside the entrance to the gufa. He sat on a deerskin, wearing valkal and a jata. He was calm and smiling gently in spite of suffering at being parted from Sita. His face was lit up by an inner radiance. Sugriva came and fell at His feet. Rama embraced him and asked about his well-being.'

Braahmanam kushalam prichchhe`t kshatram prichchhe`danaamayam. The etiquette is that when you meet a Brahmin you should ask whether his Yagna-Yaag etc are going well, and when you meet a Kshatriya you should ask about his physical well-being.

'Ramachandra made Sugriva sit beside Him and asked about his health.

Tatoabraveedraghushre`shtham sugreevo bhakttinamradheeh,

de`va pashya samaayaanteem vaanaraanaam mahaachamoom. 6. 5

Kulaachalaadrisambhootaa me`rumandarasannibhaah,

naanaadveepasarichchheailavaasinah parvatopamaah. 6. 6

Asankhyaataah samaayaanti harayah kaamaroopinah,

sarve`de`vaanshasambhootaah sarve`yuddhavishaaradaah. 6. 7

Sugriva spoke with great humility to Ramachandra. “Look, Maharaj – see what a vast army of vanaras is coming. They come from different places, like Kulachal. Some of them are huge, like little mountains. They are innumerable. They are kaama-roop, able to change their forms so that they cannot be recognized.”

Once Ravana was told, ‘you cannot defeat Rama in a straight battle; you will have to use Maya.’ Ravana changed the Rakshasas into cows with long, sharp horns. Nobody would kill a cow. The cows started to kill the vanars with impunity. Confusion reigned. Then Vibhishan said, ‘Maya must be fought with Maya. Prabhu, do a Maya by which the vanars turn into lions.’ Bhagwan Ramachandra released a baan that turned the vanars into lions, who attacked the cows. The cowardly Rakshasas reverted to their original forms.

Atra ke`chidgajabalaah ke`chiddashagajopamaah,

gajaayutabalaah ke`chidanye`amitabalaah Prabho. 6. 8

Ke`chidajjanakootaabhaah ke`chitkanakasannibhaah,

ke`chidrakttaantavadanaa deerghabaalaastathaapare`. 6. 9

Shuddhasfatikasankaashaah ke`chidraakshasaasannibhaah,

garjantah parito yaanti vaanaraa yuddhaakaankshanah. 6. 10

“Some vanars look like black hills, some like golden hills, and some are white. Some have red faces and the faces of some are long. There are some whose faces look like Rakshasas!” said Sugriva. “They are roaring as though challenging people to fight. Just look at them, Maharaj! All the vanars are trained to fight, and they are all disciplined. They will carry out Your commands.

There is another advantage – there is no need to arrange for their rations. An army of manushyas would need to be given rations, clothes, arms, etc. There is no need to arrange for these for vanars.”

*Tvadaagnaakaarinah sarve`falamoolaashanaah prabho,
rikshaanaamadhipo veero jaambavaannaama buddhimaan. 6. 11*

*E`sha me`mantrinaam shre`shthah kotibhaallookavrindapah,
hanoomaane`sha vikhyaato mahaasattvaparaakramah. 6. 12*

*Vaayuputroatite`jasvee mantree buddhimataam varah,
nalo neelashcha gavayo gavaaksho gandhamaadanah. 6. 13*

*Sharabho maindavashchaiva gajah panasa e`va cha,
baleemukho dadhimukhah sushi`nastaara e`va cha. 6. 14*

*Ke`saree cha mahaasattvah pitaa hanumato balee,
e`te`te`yuthapaa raama praadhaanye`na mayoditaah. 6. 15*

*Mahaatmaano mahaaveeryaah shakratulyaparaakramah,
e`te`pratye`katha kotikotivaanarayoothapaah. 6. 16*

*Tavaagnaakaarinah sarve`sarve`de`vaanshasambhavaa,
e`sha vaalisutah shreemaanangado naama vishrutah. 6. 17*

*Vaalitulyabalo veero raakshasaanaam balaantakah,
e`te`chaanye`cha bahavastvadarthe`tykttajeevitaah. 6. 18*

Then Sugriva pointed to Jambavan, the great bear. “This is Jambavan, a senior mantri. This is Vayu-putra Hanumanji. These are Neel-Nala, Gava-Gavaksha, Gandhamadan-Dadhimukha, Sharabh, Maindav, Gaja, Panas, Balimukha, and Sushen.

Taar Kesari is Hamunan’s pita. All of them are the Generals of their groups. Each of them has the capacity to defeat Indra in battle. Under

each is an army of one crore – ten million – vanars. They all have an ansha of a Devta in them. They will obey any order You give.

This is Angad, who is as strong as his father Bali. There are many more vanars and bears who are ready to fight for You, kill for You and be killed for You. You just have to give them Your command.”

*Yoddhaarah parvataagre`shcha nipunaah shatrughaatane`,
aagnaapaya raghushre`shtha sarve`te`vashavartinah. 6. 19*

*Raamah sugreevamaalingya harshapoornaashrulochanah,
praaha sugreeva jaanaasi sarvam tvam kaaryagauravam. 6. 20*

*Maarganaartham hi jaanakyaa niyunkshva yadi rochate`,
shrutvaa raamasya vachanam sugreevah preetamaanasah. 6. 21*

*Pre`shayaamaasa balino vaanaraan vaanararshabhah,
dikshu sarvaasu vividhaanvaanaraan pre`shya satvaram. 6. 22*

*Dakshinaam dishamatyartham prayatne`na mahaabalaam,
yuvaraajam jaambavantam hanoomantam mahaabalam. 6. 23*

*Nalam sushe`nam sharabham maindam dvividame`va cha,
pre`shayaamaasa sugreevo vachanam che`damabraveet. 6. 24*

*Vichinvantu prayatne`na bhavanto jaanakeem shubhaam,
maasaadarvaannivartadhvam machchhasanapurahsaraah. 6. 25*

*Seetaamadrishtvaa yadi vo maasaadoordhvam dinam bhave`t,
tadaa praanaantikam dandam mattah praapsyatha vaanaraah. 6. 26*

Rama embraced Sugriva. “Sugriva,” He said, “you are ideed very wise. You have understood the magnitude of My task. Now, if you think it proper, give the vanars the aagna to look for Janaki. In Kishkindha, the people are saying that nobody knows who has abducted her, or where she is.

It is very important that some things are kept secret. A Raja has to keep his thoughts confined to himself and his trusted people, for him to keep his Rajya safe. When the vanars set off to look for Sitaji they will secretly urge other vanars to join them and the army will become even bigger, while Ravana will think that we don't know where Janaki is."

Groups of vanars were dispatched in all directions. The group chosen to go south included Yuvaraj Angad, Jambavan, Hanuman, Neel, Sushen, and Sharabh. Sugriva told all the vanars that they were to return to Kishkindha within a month, whether they succeeded in finding Sitaji or not. "If any vanar is successful in finding Sitaji, his delay will not be punished, but anybody else who delays will be put to death," said Sugriva.

*Iti prasthaapya sugreevo vaanaraan bheemavikramaan,
raamasya paarshve`shreeraamam natvaa chopavive`sha sah. 6. 27
Gachchhantam maaruti drishtvaa raamo vachanamabraveet,
abhignaarthame`tanme`hyanguleeyakamuttamam. 6. 28
Mannaamaksharasanyukttam seetaayai deeyataam rahah,
asmin kaarye`pramaanam hi tvame`va kapisattama,
jaanaami sattvam te`sarvam gachchha panthaah shubhastava. 6. 29*

Having made his announcement, Sugriva came and sat with Rama again. Hanumanji was about to leave, but Ramachandra called him. Ramachandra knew that it was Hanumanji who would go to Lanka and meet Sitaji. He gave His ring to Hanumanji, so that Janakiji would know that he is Rama's emissary.'

In earlier times, Rajas wore a ring that was used as a seal of their authority. A Raja never gave this signet ring to anybody.

‘Bhagwan Ramachandra gave His ring to Hanumanji. The ring had Rama’s name inscribed on it. “Give this ring to Sitaji when you are alone with her,” He said. “Assure her on My behalf, and on the behalf of the army, whatever promise you want to make to her – *asmin kaarye` pramaanam hi tvam* – put the seal on any document you want – it will be accepted as My stamp. I am aware of everything. *Gachchha panthaa shubhastava* – your path is auspicious.”

*E`vam kapeenaam raagnaa te` visrishtaah parimaargane`,
seetaayaa angadamukhaa babhramustatra tatra ha. 6. 30*

*Bhramanto vindhyagahane` dadrishuh parvatopamam,
raakshasam bheeshanaakaaram bhakshayantam mrigaam gajaan. 6.
31*

*Raavanoayamiti gnaatvaa ke`chidvaanarapungavaah,
jaghnuh kilakilaashabdam munchato mushtibhih kshanaat. 6. 32*
*Naayam raavana ityukttvaa yayurnyanmahdvanam,
trishaartaah salilam tatra naavindan haripungavaah. 6. 33*

All the vanars set off in their allotted directions. Angad’s group went to the Vindhya hills where they encountered a terrible Rakshasa. The vanars assumed him to be Ravana and began to pummel him mercilessly. The Rakshasa died. “This cannot be Ravana,” said the vanars. “Ravana cannot be killed so easily.”

*Vibhramanto mahaaranye` shushkakanthoshthataalukaah,
dadrishurgahvaram tatra trinagulmaavritam mahat. 6. 34*
*Aardrapakshaan kraunchahansaannisritaandadrishustatah,
atraaste` salilam noonam pravishaamo mahaaguhaam. 6. 35*
*Ityuktvaa hanumaanagre` pravive`sha tamanvayuh,
sarve` parasparam dhritvaa baahoonbaahubhirutsukaah. 6. 36*

*Andhakaare` mahaddooram gatvaapashyan kapeeshvaraah,
jalaashayaanmaninibhatoyaan kalpadrumopamaan. 6. 37*

*Vrikshaanpakvafalairnamraanmadhudronasamanvitaan,
grihaan sarvagunope`taan manivastraadipooritaan. 6. 38*

*Divyabhakshyaannasahitaanmaanushaih parivarjitaan,
vismitaastatra bhavane` divye` kanakavishtare`. 6. 39*

*Prabhayaa deepyamaanaam tu dadrishuh striyame`kakaam,
dhyayanteem cheeravasanaam yogineem yogamaasthitaam. 6. 40*

The vanars were extremely thirsty. They saw a cave where lush grass grew at its opening, and went into it in search of water. Further inside was a lush forest with animals and birds. Hanumaji lead the way, and the vanars followed, holding on to him. The cave became very dark; then it lightened and they came out to the open sky. There was a lake of sparkling blue water, and trees laden with fruit. There was a beautiful house with beautiful garments, gems, and delicious food spread out invitingly, but not manushya in sight. The vanars wondered at this and went further. They came to a pagoda. A Deviji was sitting on a golden throne, in deep meditation. She was a Yogini.

*Prane`mustaam mahaabhaagaam bhakhtyaa bheetyaa cha
vaanaraah,*

drishtvaa taan vaanaraande`vee praaha yooyam kimaagataah. 6. 41

*Kuto vaa kasya dootaa vaa matsthaanam kim pragharshatha,
tachchhrutvaa hanumaanaaha shrunu vakshyaami de`vi te`. 6. 42*

*Ayodhyadhipatih shreemaan raajaa dasharathah prabhuh,
tasya putro mahaabhaago jye`shtho raama iti shrutah. 6. 43*

Pituraagnaam puraskritya sabhaaryah saanujo vanam,

gatastatra hritaa bhaaryaa tasya saadhvee duraatmanaa. 6. 44

Raavane`na tato raamah sugreevam saanujo yayau,

sugreevo mitrabhaave`na raamasya priyavallabhaam. 6. 45

Mrigayadhvamiti praaha tato vayamupaagataah,

tato vanam vichinvanto jaanakeem jakakaamkshanah. 6. 46

Pravishtaa gahvaram ghoram daivaadatra samaagataah,

tvam vaa kimarthamatraasi kaa vaa tvam vada nah shubhe`. 6. 47

All the vanars bowed down to the Yogini, with both bhakti and bhaya – *bhaktyaa bheetyaa cha* – in their mana. The lady asked, “why have you come here? Why are you soiling my place?”

Hanumanji explained respectfully, “we are emissaries of Rama, the eldest son of Raja Dashrath of Ayodhya. He came to the van with His patni and younger brother, at the aagna of His father. His patni has been kidnapped. We look for her by the order of our Raja Sugriva, because of his friendship with Ramachandra. We came into this gufa looking for water because we were extremely thirsty. Please tell me about yourself.”

Yoginee cha tathaa drishtvaa vaanaraan praaha hrishtadheeh,

yathe`shtam falamoolaani jagdhvaa peetvaamritam payah. 6. 48

Aagachchhata tato vakshye` mama vrittaantamaaditah,

tathe`ti bhukttvaa peetvaa cha hrishtaaste`sarvavaanaraah. 6. 49

De`vyaah sameepam gatvaa te` baddhaanjaliputaah sthitaah,

tatah praaha hanoomantam yoginee divyadarshanaa. 6. 50

The Yogini told them, “first, go and drink water, eat fruits and roots. The water here is like amrita. When you are refreshed, come to me, and I will tell you about myself.”

If someone comes to your house hungry and thirsty, it is not proper to start chatting until he has been offered refreshments and is fresh again.

‘The vanars drank their fill and ate the juicy fruits and roots. Then they came to the Yogini.

*He`maa naama puraa divyaroopinee vishvakarmanah,
putree mahe`sham nritye`na toshayaamaasa bhaaminee. 6. 51*

*Tushto mahe`shah pradadaavidam divyapuram mahat,
atra sthita sa sudatee varshaanaamayutaayutam. 6. 52*

*Tasyaa aham sakhee vishnutatparaa mokshakaankshinee,
naamna svayamprabhaa divyagandharvatanayaa puraa. 6. 53*

*Gachchhantee brahmalokam saa maamaahe`dam tapashchara,
atraiva nivasanteem tvam sarvapraanivivarjite`. 6. 54*

*Tre`taayuge`daasharathirbhootvaa naaraayanoavyayah,
bhoobhaaraharanaarthaaya vicharishyati kaanane`. 6. 55*

*Maarganto vaanaraastasya bhaaryaamaayanti te`guhaam,
poojayitvaatha taan natvaa raamam stutvaa prayatnatah. 6. 56*

*Yaataasi bhavanam vishnoryogigamyam sanaatanam,
itoaham gantumichchhaami raamam drashtum tvaraanvitaa. 6. 57*

“There was a lady called Hema. She was the putri of Vishvakarma,” said the Yogini. “She was an excellent dancer. Shankarji was pleased with her dancing and had this beautiful place created for her. She lived here for many years. I was her sakhi. I am a bhakta of Vishnu Bhagwan. My name is Svayamprabha. When Hema went to Brahmaloaka she told me to stay here. She told me that nobody would come here until the

Treta Yoga, when vanars would come. She told me to feed them well and then go to get Rama's darshan. I would be fulfilled.

Now, you all please shut your eyes. You will get out of here, and I will go to Rama."

Yooyam pidadhvamaksheeni gamishyatha bahirguhaam,

tathaiva chakruste` ve`gaadgataah poorvasthitam vanam. 6. 58

Saapi tyakttvaa guhaam sheeghram yayau raaghavasannidhim,

tatra raamam sasugreevam lakshmanam cha dadarsha ha. 6. 59

Kritvaa pradakshinam raamam pranamya bahushah sudheeh,

aaha gadgadaya vaachaa romaanchitatanooruhaa. 6. 60

The vanars shut their eyes and found themselves back in the van. The Yogini left her gufa and went to Bhagwan Ramachandra. She did His darshan. She also got the darshan of Sugriva and Lakshman. She did Rama's pradakshina and bowed down to Him. She did Rama's stuti with a voice that was husky with prema. Her shareer tingled with prema.

Daasee tavaaham raaje`ndra darshanaarthamihaagataa,

bahuvarshasahasraani taptam me` dushcharam tapah. 6. 61

Guhaayaam darshanaartham te` falitam me`adya tattapah,

adya hi tvaam namasyaami maayaayaah paratah sthitam. 6. 62

Sarvabhoote`shu chaalakshyam bahirantaravasthitam,

yogamaayaajavanikaachchanno maanushavigraha. 6. 63

Na lakshyase`agnaandrishaam shailoosha iva roopadhrik,

mahaabhaagavataanaam tvam bhakttiyogavidhitsayaa. 6. 64

Avateernoasi bhagavan katham jaanaami taamasee,

loke` jaanaatu yah kashchittava tattvam raghoottama. 6. 65

‘Daasee tavaaham’ – I have done extensive tapasya, and come for Your darshan. My tapasya is fulfilled today – the Paratpara Paramatma who is beyond Maya is in front of my eyes! I do pranam to You! You are present in everything. Everything is seen but You are not seen. You are within and without.”

In the Gita Bhagwan has told Arjuna that He is in the jada as well as in the chetan; in the unmoving and in the moving objects. It is not that the Atma within is Bhagwan and the shareer outside is the Shaitan! *‘Bahirantasha bhootaanaam’* – it is He who is inside as well as outside. Nothing exists but Bhagwan. All the dukha in the world is due to the disorder of the mana. From the viewpoint of the Tattva everything is the Paramatna.

“You have covered yourself with the covering of Yoga-Maya, Prabhu!”

What is the covering of Yoga-Maya?

‘People should do Yoga-abhyasa to look for Me’, because Bhagwan is not in front of them. People should undertake the practice of Yoga, Bhakti-Yoga and Karma-Yoga. This is why Bhagwan keeps Himself hidden. There is only a covering of Maya; it is Bhagwan in the form of the manushyas. Agnani people don’t recognize Him the way the audience doesn’t recognize a dancer who comes dressed up as different characters in a play.

Yathaa ane`kana roopa dhari nritya karayi nata koyi,

Soyee-soyee bhava dikhaavayi aapuna hoya na soyi.

“Bhagwan assumes many forms so that the great bhagavat people in this world do His bhakti. He takes Avatars. How will a poor woman like me know You, Prabhu? Those who recognize You can know You; I have no grudge against them – *loke` jaanaatu yah kashchittvam raghoottama.*

Mamaitade`va roopam te` sadaa bhaatu hridaalaye`,

raama te` paadayugalam darshitam mokshadarshanam. 6. 66

Adarshanam bhavaarnaanaam sanmaargaparidarshanam,

dhanaputrakalannadivibhootiparidarpitah,

akinchanadhanam tvaadya naabhidhaatum janoarhati. 6. 67

Nivrittagunamaargaaya nishkinchanadhanaaya te`. 6. 68

Others may know but I don't know. Let this roop of Yours always stay in my hriday. In this roop there is the darshan of Moksha and adarshan of the sansara-sagar.”

Do you know who is not qualified to get Gnan?

A person who does not have the wealth of shama-dama etc, who does not have jignasa or mumujsha is not an adhikari of Gnan.

And, who is an anadhikari for Dharma?

A person is not an adhikari for Dharma if he lacks the means or the ability to do Dharma, and if he is forbidden by the Shastras to do Dharma.

And, who is an anadhikari for bhakti?

How can anybody be an anadhikari for bhakti?

Yes, there is a disqualification even for doing bhakti!

Dhanaputrakalannadivibhootiparivartitah,

akinchana dhanam tvaadya naabhidhaatum janoarhati. (67)

If a person has abhiman about his wealth, son, wife, glory etc he is not an adhikari for bhakti. His bhakti is an ornament only for his ego, not for Bhagwan. People say, 'he is a Seth and he has bhaki.' To be called a Seth flatters his ahankara, and to be called a bhakta also enhances his ahankara.

Bhakti should be such that it is a praise of Bhagwan.

A person cannot be Bhagwan's bhakta if he has vanity. Bhagwan is the treasure of the poor. An abhimani is not an adhikari for even taking Bhagwan's name! There is a shloka in the Bhagwat:

*Janmaishvaryashrutishreebhire`dhamaanamadah pumaan,
naivaarhatyabhidhaatum vai tvaamakimchanagocharam.*

(1.8. 26)

The abhiman for being born in a noble lineage, possessing great wealth and power, having great learning etc makes a person intoxicated, and he loses the right to take Bhagwan's name. Bhagwan is the all-in-all of the poor and humble Mahatmas who have no worldly assets.

*Namah svaatmaabhiraamaaya nirgunaaya gunaatmane`,
kaalaroopinameeshaanamaadimadhyaantavarjitam. 6. 69*

*Samam charantam sarvatra manye` tvaam purusham param,
de`va te` che`shtitam kashchinna ve`da nrividambanam. 6. 70*

*Na te`asti kashchiddayito dve`shyo vaapara e`va cha,
tvanmaayaapihitaatmaanastvaam pashyanti tathaavidham. 6. 71*

*Ajasyaakartureeshasya de`vatiryannaraadishu,
janmakarmaadikam yadyattadatyantavidamanam. 6. 72*

Bhagwan is beyond the path of the gunas; He is the wealth of those who have nothing. He is Atmabhiram – fully happy within Himself. He is nirguna, and He is the Atma of the gunas. He is the form of mrityu; He is Shiva. He is in everything and He is at the beginning, middle and end of everything. He is equal in all beings that wander here and there. The world knows not what He does, when – *de`va te` che`shtitam kinchanna ve`da nrividambanam (70)*.

“You do a drama of being a manushya in this world. Nobody understands what You wish to do. There is nobody who Bhagwan hates or loves; nobody who is His or not His. Only those who are affected by Maya think that somebody is dear – or not dear – for Bhagwan. He is the Ishwara and He assumes the forms of an animal, bird, manushya or Devta at will. All this is a drama of His.”

Tvaamaahuraksharam jaatam kathaashravanasiddhaye`,

ke`chitkosalaraajasya tapasah falasiddhaye`. 6. 73

Kausalyaa praarthyamaanam jaatamaahuh pare`janaah,

dushtaraakshasabhoobhaaraharanaayaarthito vibhuh. 6. 74

Brahmanaa nararoope`na jaatoayamiti ke`chana,

shrunvanti gaayanti cha ye`kathaaste`raghunandana. 6. 75

“Think of it! People ask why Bhagwan takes an Avatar, or why He did something. A man is walking on the road – why is he walking, and where is he going? Nobody thinks about that. A mosquito is buzzing around, but you don’t know where it came from or where it will go. Yet people try to find out why the Ishwara does the things He does!

Actually, people don’t manifest Gnan about the Ishwara; they manifest the power of their buddhi!”

A friend of mine said that when people establish the Ishwara by the use of their buddhi and reasoning, they don’t establish the Ishwara; they establish their buddhi. It is showing people how clever they are!

“Thus, nobdy can understand easily why Bhagwan does the things He does. The reason Bhagwan takes an Avatar is that a story will be made to which people will listen, and get bhakti for Him. Some people say that Bhagwan took an Avatar to fulfil Dashrath’s tapasya. Some say He took an Avatar at Kausalya’s prarthana, and some say it was to kill the wicked Rakshasas and reduce the Prithivi’s burden. And some say He

came because Brahmaji's prayed to Him to come. All this is correct, but they all combine to make Bhagwan's katha.

Shrinvanti gaayanti cha ye` kathaaste` - people listen to Bhagwan's katha, and sing about it."

The root of this shloka is also in the root of a shlokain the Bhagwat.

Shrinvanti gaayanti grinantybheekshnashah smaranti nandanti tave`hitam janaah,

ta e`va pashyantyachire`na taavakam bhavapravaahoparamam padaambujam.

(1.8. 36)

Bhagwan's leela is done so that people can hear about it. If you find someone who talks about Bhagwan's leela, listen to it. If you find someone eager to hear it, talk about it. If you don't find either, sing about it to yourself. Children hum cinema songs even in the bathroom. Why shold you hesitate to sing or hum bhajans, shlokas or verses about Bhagwan? Memorise the ones you like, think about them and savour them.

Pashyanti tava paadaabjam bhavaarnavasutaaranam,

tyanmaayaagunabaddhaaham vyatirikstam gunaashrayam. 6. 76

Look; to listen, talk, and hum are all sadhans of the vani. To think about and delight in Bhagwan are both in the mana.

'Ta e`va pashyanti naanye` - pashyantye`va natu na pashyanti' – the person gets Bhagwan's darshan; it is certain that he will get Bhagwan's darshan, and he will get without delay. There is no doubt about this. *'Achire`naiva'* – he will get it within a short time. Furthermore, the darshan will remove all bandhans.

The condition of people becomes very strange when they are engrossed in the sansara. They see something nice and chase it. A

gentleman in Mumbai told me about a man who saw a very well-dressed lady walking on the road. He felt that she must be very beautiful and began to follow her. The lady understood that this man is following her. She tried to evade him by going into lanes, but he persisted. She then went to her own house. At the front door she turned round and removed her sari from her face. She was so ugly that she looked positively frightening! What he saw was just to opposite of what he expected!

We should listen to Bhagwan's katha and talk about it, and find pleasure in it. This helps us to cross over the sea of the sansara.

Katham tvaam de`va jaaneeyaam stotu vaa vishayam vibhum,

namasyaami raghushre`shtham baanaasanasharaanvitam,

lakshmane`na saha bhraatraa sugreevaadibhiranvitam. 6. 77

E`vam stuto raghushre`shthah prasannah pranataadhahrit,

uvaacha yogineem bhakttaam kim te` manasi kaankshitam. 6. 78

Saa praaha raaghavam bhakhtyaa bhakttim te` bhakttavatsala,

yatra kutraapi jaataayaa nishchalaam de`hi me` prabho. 6. 79

Tvadbhakte`shu sadaa sango bhooyaanme` praakrite`shu na,

jivhaa me` raamaraame`ti bhaktyaa vadatu sarvadaa. 6. 80

Maanasam shyaamalam roopam seetaalakshmanasanyutam,

dhanurbaanadharam peetavaasasam mukutojjvalam,. 6. 81

Angadairnoopurairmuktaahaaraih kaustubhakundalaih,

bhaantam smaratu me` raama varam naanyam vrine` prabho. 6. 82

'Svayamprabha said, "how can I know, Dev, how Your stuti should be done? Vani does not reach You. I bow down to this roop of Yours, Rama, with a dhanush, and with Sugriva and Lakshman."

When the Yogini finished her stuti, Rama told her, “tell Me what is in your mana.””

It is not proper to tell Bhagwan, ‘You understand what is in my mana, and fulfil my wish.’ That means you are unwilling to bestir this little tongue of yours and tell Him what you want; you want Bhagwan to look into your hriday and do what you want. Why should Bhagwan do what you say? He is the sakshi of countless jeevas. He will listen to those who appeal to Him.

‘Bhagwan told Svayamprabha to tell Him what she wanted. The Yogini answered with great prema. “He Bhakta-vatsal! Please give me unshakeable bhakti, no matter where I am born.””

To make bhakti nishchala – unmoving – is difficult even for Bhagwan. He can remain nishchal, but how can He ensure that the mano-vritti of a jeeva remains stable?

‘The Yogini said, “regardless of the group I am be born in, Maharaj, please keep my mana focused totally on Your form.””

When a manushya’s vritti is filled with prema for Bhagwan, inclined only towards His form, it is called bhakti. The akara of Rama is present even in Ravana’s mana, but it is not with prema. A bhakta is one whose mana is lovingly inclined for Bhagwan’s form. When anybody’s mana is inclined for Bhagwan with dvesha, it is not bhakti. The mana keeps burning with dvesha. There is no rasa in it.

If the vritti is filled with dvesha for Bhagwan it means the person burns constantly with the fire of hatred. Then the fruit of thinking about Bhagwan is given after mrityu. In the prema-filled vritti for Bhagwan, the fruit of thinking about His is instantaneous.

‘The Yogini said, “the first point is that my shareer may be that of any yoni; even the vanars have prema for You; I have no objection to being born a monkey. Or, I may become a rock on which You sit. I may be

born in any form, but let me have bhakti for You, and let the vritti of my hriday remain fixed on Your akara.

The second point is that I want to sanga of Your bhaktas; I should always get Satsang. Generally, people are engrossed in talk about the sansara. I don't want their sanga; I want Satsang.

The third point is that Your naam should always be on my tongue – Rama! Rama! Rama!

And, what should be in my mana? This blue-hued form of Yours should be in my mana always.

However, You do not look so good in a state of viyog from Sitaji. I want You and Sitaji to stay together in my mana, with Lakshman beside You, and Your dhansh-baan in Your hands, wearing – not valkal, but a pitambara. I don't want a jata on Your head; I want to see Your wearing a golden crown, all ornaments, rich garments, the Kaustubha Mani, and kundal in Your ears. Let my mana always be filled with this roop.

There is no need for me to ask for anything more. Whichever yoni my shareer will be of, my mana should be filled with Bhagwan's bhakti. I should have Bhagwan's sanga. His name should be on my tongue, and my hriday should pulsate with the roop of Sita-Rama-Lakshman's roop, filled with anand!"

Shreeraama uvaacha

*Bhavatve`vam mahaabhaage` gachchha tvam badareevanam,
tatraiva maam smarantee tvam tyaktve`dam bhootapanchakam,
maame`va paramaatmaanamachiraaprtipadyase`. 6. 83*

*Shrutvaa raghoottamavachoamritasaarakalpam gatvaa tadaiva
badareetarukhandajushtam,*

*teertham tadaa raghupatim manasaa smarantee tyaktvaa
kale`varamavaapa param padam saa. 6. 84*

Shree Ramji said, "O blessed lady, so be it. Go to the Badri van and do My smaran. Let go of this shareer of yours, made of the pancha bhoota; you will obtain Me."

The Yogini went to the Badri van and obtained the Param-pada doing dhyana.

The Seventh Sarga.

Meeting Sampati

Shreemahaade`va uvaacha

Atha tatra samaaseenaa vrikshakhande`shu vaanaraah,

chintayanto vimuhyantah seetaamaargakarshitaah. 7. 1

Tatrovaachaangadah kaanshchidvaanaraan vaanarshabhah,

bhramataam gavhare`asmaakam maaso noonam gatoabhavat. 7. 2

Seetaa naadhigataasmaabhirna kritam raajashaasanam,

yadi gachchhaamah kishkindhaam sugreevoasmaan hanishati. 7. 3

Vishe`shatah shatrusutam maam mishaannihanishyati,

mayi tasya kutah preetiraham raame`na rakshitah. 7.4

Idaaneem raamakaaryam me`na kritam tanmisham bhave`t,

tasya maddhanane`noonam sugreevasya duraatmanah. 7. 5

‘The vanars were sitting in a copse of trees, beside the sea. They were depressed because they had not found Sitaji. Angadji called the vanars he was close.’

A manushya’s mana becomes disheartened at times. When this happens you should not think it is state that will endure.

‘Angadji’s mana became dejected. He said, “one month is over. We have not succeeded in finding Sitaji. We have not obeyed Raja Sugriva’s aagna to return within a month. If we go back now he will surely kill us. I am the son of his enemy, Bali; he just needs an excuse to kill me. This is a very good excuse to kill me – Rama’s work was not done. Sugriv’s heart is not good.”

Angadji maligned Sugriva.

Maatrikalpaam bhraatribhaaryaam paapaatmaanubhavatyasau,

na gachchhe`yamatah paarshvam tasya vaanarapungavaah. 7. 6

Tyakshyaami jeevitam chaatra ye`na ke`naapi mrityunaa,

ityashrunayana ke`chid drishtvaa vaanarapungavaah. 7. 7

Vyathitaah saashrunayanana yuvaraajamathaabruvan. 7. 8

Kimartham tava shokoatra vayam te`praanarakshakaah,

bhavaamo nivasaamoatra guhaayaam bhayavarjitaah. 7. 9

“A brother’s patni is like a mother, but Sugriva keeps his brother’s patni as his own,” said Angadji. “I won’t go back to Kishkindha. I will die sitting here, no matter what kind of mrityu I get.” Tears flowed from his eyes. The vanars felt distressed. They told him, “Angadji, please don’t grieve. All of us will protect your prana; just stay in this gufa.”

Even the staunchest of friends sometimes get the wrong kind of thoughts, but it would not be proper to consider them to be enemies because of this. It is the svabhava of the mana to go astray at times. We should accept this as a natural tendency of the mana.

Sarvasaubhaagyasahitam puram de`vapuropamam,

shanaih parasparam vaakyam vadataam maarutaatmajah. 7. 10

Shrutvaangadam samaalingya provaacha nayankovidah,

vichaaryate`kimarthtam te`durvichaaro na yujyate`. 7. 11

Raagnoatyantapriyastvam hi taaraaputroativallabhah,

raamasya lakshmanaatpreetistvayi nityam pravardhate`. 7. 12

Ato na raaghavaadbheetistava raagno vishe`shatah,

aham tava hite`saktto vatsa naanyam vichaaraya. 7. 13

Guhaavaasashcha nirbhe`dya ityukttam vaanaraistu yat,

tade`tadraamabaanaanaamabhe`dyam kim jagattraye`. 7. 14

*Ye` tvaam durbodhayantye`te` vaanaraa vaanararshabha,
putradaaraadikam tyakttvaa katham sthaasyanti te` tvayaa. 7. 15*

‘Hanumanji saw that matters were going on the wrong track. Hanumanji knows the secrets of a manushya’s nature. He embraced Angad. Hanumanji is skilled in vyavhar. He told Angad, “look Angadji, the thoughts that are coming to you are not good thoughts. There is no cause for you to think this way. Sugriva has great prema for you. Your thinking, that he considers you to be the putra of his dushman is an erroneous bias. Sugriva has great prema for your mother, Tara. Don’t forget that! Would Sugriva get Tara if he killed you? No! Sugriva is bound to you.

And if you talk about Shri Rama’s prema – well! Rama loves you even more than He loves Lakshman!”

See Hanumanji’s skilful way of convincing Angadji. We should learn from him how to talk to get Rama’s work done.

“Doesn’t Rama have prema for you?” asked Hanumanji. “Rama’s prema for you increases day by day! You should have no fear of Raja Rama. And, when Raja Rama has so much prema for you, you have nothing to fear from Sugriva either!

I am your well-wisher; you are like my putra. Don’t harbour negative thoughts in your mana. Those who have advised you to stay in the gufa, assuring you of their protection, are fools! There is nothing Ramachandra’s baan can’t pierce! The advice given by these vanars is wrong. Think for yourself – how long will these vanars who are inciting you stay away from their putras and patnis? For how long will they protect you?”

People who incite others generally do not maintain their support for long; they bring others to the fore and fade away.

Anyadguhyatamam vakshye` rahasyam shrunu me` suta,

raamona maanusho de`vah sakshaannaaraayanoavyayah. 7. 16
Seetaa bhagavatee maayaa janasammohakaarinee,
lakshmano bhuvanaadhaarah sakshaachchhe`shah faneeshvarah. 7.
17
Brahmanaa praarthtaah sarve`rakshogonavinaashane`,
maayaamaanushabhaave`na jaataa lokaikarakshakaah. 7. 18
Vayam cha paarshadaah sarve`vishnorvaikunthavaasinah,
manushyabhaavamaapanne`sve`chchhayaa paramaatmani. 7. 19
Vayam vaanararoope`na jaataastasyaiva maayayaa,
vayam tu tapasaa poorvamaaraadhya jagataam patim. 7. 20
Te`naivaanugriheetaah smah paarshadatvamupaagataah,
idaaneemapi tasyaiva se`vaam kritvaiva maayayaa. 7. 21

‘Hanumanji told Angadji, “There is a secret that people don’t know about. Rama is not a manushya; He is the avyaya sakshat Narayana! Sita is not a stree; she is Bhagwati Maya, come to delude people. Lakshman is sakshat Shesha Bhagwan on whose head the world rests. These three are the protectors of the three lokas. They have come as manushyas to destroy the Rakshasas, at Brahmaji’s prarthana.

Angad! They have come as manushyas, and we have come to do their seva. We are not born because of karma-bandhan as other beings are; it is Bhagwan’s Maya that when He chooses to assume a manushya shereer, we also come as manushyas. In the past we have done tapasya as our aradhana of the Master of the world, and He showered Grace on us. We are His servants and we have come to do His seva and then go back to Vaikuntha.”

Hanumanji comforted Angad with these words.

Punarvaikunthamaasaadya sukham sthaasyaamahe`vayam,

ityangadamathaashvaasya gataa vindhyam mahaachalam. 7. 22

Vichinvantoatha shanakairjaanakeem dakshinaambudhe`h,

teere`mahe`ndraakhyagire`h pavitram paadamaayayuh. 7. 23

Drishtvaa samudram dushpaaramagaadham bhayavardhanam,

vaanaraa bhayasantrastaah kim kurma iti vaadinah. 7. 24

Nishe`durudadhe`steere`sarve`chintaasamanvitaah,

mantrayaamaasuranyonyamangadaadyaa mahaabalaah. 7. 25

Bhramato me`vane`maaso gatoatraiva guhaantare`,

na drasho raavano vaadya seetaa vaa janakaatmajaa. 7. 26

Sugreevasteekshnadandoasmaannihantye`va na sanshayah,

sugreevavadhatoasmaakam shre`yah praayopave`shanam. 7. 27

Iti nishchitya tatraiva darbhaanaasteerya sarvatah,

upavivishuste`sarve`marane`kritanishchayaah. 7. 28

The vanars proceeded further south from Vindhyachal and reached the sea, beside the Vindhyachal Parvat – now called the Rajmahendra – and the Godavari River. The sight of the vast samudra with its huge waves frightened the vanars. They didn't know what to do. They sat down to discuss the matter.

“We have found neither Ravana nor Sita, and the time limit of one month is over. Rather than face Sugriva's harsh punishment, it is better for us to starve in this place,” they decided.’

The Kamandakiya Neeti says that there should be no laxity in meting out punishment to those who break the law else, nobody will respect the law. The Ishwara's constitution of eternal right behaviour is beyond the laws made by manushyas – *nashye`t trathee dandaneetau hataayaam.*

'The vanars decided that they would not go back to Kishkindha. They would stay here and starve to death. They sat on the grass with this resolve.

*E`tasminnnantare` tatra mahe`ndraadriguhaantaraat,
nirgatya shanakairaagaadgriddhah parvatasannibhah. 7. 29*

*Drishtvaa praayopave`she`na sthitaanvaanarapungavaan,
uvaacha shanakairgriddhrah praapto bhakshyoadya me`bahuh. 7. 30*

*E`kaikashah kramaatsarvaan bhakshayaami dine`dine`,
shrutvaa tadgridhravachanam vaanaraa bheetamaanasaah. 7. 31*

*Bhakshayishyati na sarvaansau gridhro na sanshayah,
raamakaaryam cha naasmaabhih kritam kinchiddhareeshvaraah. 7.
32*

*Sugreevasyaapi cha hitam na kritam svaatmanaamapi,
vrithaane`na vadham praaptaa gachchhaamo yamasaadanam. 7. 33*

*Aho jataayurdharmaatmaa raamasyaarthe`mritah sudheeh,
moksham praapa duraavaapam yoginaamapyarindamah. 7. 34*

*Sampaatistu tadaa vaakyam shrutvaa vaanarabhaashitam,
ke`vaa yooyam mama bhraatuh karnapeeyooshasannibham. 7. 35*

*Jataayuriti naamaadya vyaaharantah parasparam,
uchyataam vo bhayam maabhoonmattah plavagasattamaah. 7. 36*

A gigantic vulture emerged from the mouth of the gufa of the Mahendra Parvat. He saw the vanars sitting there in a fast unto death. "This is excellent!" said the vulture. "Now, I won't have to worry about my food for the next few days. I will eat one vanar every day."

The vanars heard this and felt terrified.'

You may have heard about the man who sat down on the railway track to commit suicide. A passerby asked him why he was sitting there. He explained that he was waiting for a train to come and run him over because he wanted to be killed. ‘What do you have in that bundle?’ asked the passerby. ‘I have some food in it, to eat in case the train is late. I don’t want to die hungry.’

‘These vanars were prepared to fast unto death but they did not want to be eaten by this huge griddhra. They began to lament, “neither was Rama’s work done, nor could we benefit Sugriva; and now, this giddha will devour us! Just see – there was that other griddhra, Jatayu. He was a great Dharmatma. He gave up his prana for Rama, and obtained Moksha!”

When the griddhra Sampati heard this, he said, “what? Who are you people? Why are you taking the name of my brother? The name of my brother is like amrita to my ears. Just utter it again – Jatayu! Jatayu! Tell me about Jatayu; you have nothing to fear from me now. I will not eat any of you.”

*Tamuvaachaangadag shreemaanutthito gridhrasannidhau,
raamo daasharathih shreemaan lakshmane`na samanvitah. 7. 37*
*Seetayaa bhaaryayaa saardham vichachaara mahaavane`,
tasya seetaa hritaa saadhvee raavane`na duraatmanaa. 7. 38*
*Mrigayaam nirgate` raame` lakshmane` cha hritaa balaat,
raamaraame`ti kroshantee shrutvaa gridhrah prataapavaan. 7. 39*
*Sa jataayurnaama paksheendro yuddham kritvaa sudaarunam,
raavane`na hato veero raaghavaartham mahaabalah. 7. 40*
*Raame`na dagdho raamasya saayujyamagamatkshanaat,
raamah sugreevamaasaadya sakhyam kritvaagnisaakshikam, 7. 41*
Sugreevachodito hatvaa vaalinam suduraasadam,

raajyam dadau vaanaraanaam sugreevaaya mahaabalah. 7. 42

Sugreevah pre`shayaamaasa seetaayaah parimaargane`,

asmaanvaanaravrindaanvai mahaasattvaanmahaabalah. 7. 43

Maasaadarvaannivartadhvam noche`tpraanaanharaami vah,

ityaagnayaa bhramantoasminvane`gavharamadhyagaah. 7. 44

Gato maaso na jaaneemah seetaam vaa raavanam cha vaa,

martum praayopavishtaah smasteere`lavanavaaridhe`h. 7. 45

Angad began to tell Sampati about Ramachandra. "Shreeman Rama, the son of Raja Dashrath, came to the van with Sita and Lakshman. Ravan kidnapped Stia when Rama and Lakshman were out hunting. Sita was taken away, crying out piteously to Rama. Jatayu fought Ravana to save Sita, but Ravana killed him.

Ramachandra gave Jatayu a lot of prema. He embraced the wounded bird and wiped the dust from his shareer with His matted locks. After that Ramachandra came to Sugriva. We were sent out to look for Sita with instructions to be back within one month. This has not been possible. We have not succeeded in finding Sita, nor could we find Ravana. Now, we all face the penalty of death. If you know anything about them, please tell us."

Yadi jaanaasi he`pakshinseetaam kathaya nah shubhaan,

angadasya vachah shrutvaa sampatirhrishtamaanasah. 7. 46

Uvaacha matpriyo bhraataa jataayuh plavage`shvaraah,

bahuvarshasahasraante`bhraatrivaartaa shrutaa mayaa. 7. 47

Vaaksaahaayyam karishye`aham bhavataam plavage`shvaraah,

bhraatuh saliladaanaaya nayadhvam maam jalaantikam. 7. 48

Pashchaatsarvam shubham vakshye`bhavataam kaaryasiddhaye`,

tathe`ti ninyuste` teeram samudrasya vihangamam. 7. 49

*Soapi tatsalile` snaatvaa bhraaturdattvaa jalaanjalim,
punah svasthaanamaasaadya sthito neeto hareeshvaraih,
sampaatih kathayaamaasa vaanaraanpariharshayan. 7. 50*

The griddhra told the vanars, "Jatayu was my brother. I have heard his name after thousands of years! I promise to help you. However, first take me to the sea. I want to offer oblations for my brother. After that I will tell you my story."

The monkeys carried Sampati to the edge of the sea. He bathed in the sea and offered oblations for his brother. Then he came back to his cave.

*Lankaanaama nagaryaaste` trijootagirimoordhani,
tatraashokavane` seetaa raakshaseebhih surakshitaa. 7. 51*

*Samudramadhye` saa lankaa shatayojanadooratah,
drishyate` me` na sande`hah seetaa cha paridrishyate`. 7. 52*

*Gridhratvaaddooradrishtirme` naatra sanshayitum kshamam,
shatayojanavisteernam samudram yastu langhaye`t. 7. 53*

*Sa e`va jaanakeem drishtvaa punaraayaasyati dhruvam,
ahame`va duraatmaanam raavanam hantumutsahe`,
bhraaturhantaarame`kaakee kintu pakshavivarjitah. 7. 54*

*Yatadhvamatiyatne`na langhitum saritaam patim,
tato hantaa raghushre`shtho raavanam raakshasaadhipam. 7. 55*

*Ullanghya sindhum shatayojanaayatam lankaam pravishyaatha
vide`hakanyakaam,*

*drishtvaa samaabhaashya cha vaaridhim punastartu samarthah
katamo vichaaryataam. 7. 56*

Sampati said, “the city of Lanka is on the peak of the Trikut Parvat. Lanka is in the middle of the samudra. Sitaji is in a place called the Ashok Van, guarded by Rakshasis. I am able to see her because a griddhra’s vision is very powerful. Don’t doubt what I tell you.

Whichever one of you has the capacity to cross the samudra that is one hundred yojans wide, and come back again, will get Janakiji’s darshan. I would have killed Ravana myself – in fact I want to kill him because he killed my brother – but I don’t have wings. So, you try to go across and talk to Janak’s daughter, and come back. Please think it over and decide who should go.”

The Eighth Sarga.

Sampati's story.

Shreemahaade`va uvaacha

*Atha te` kautukaavishtaah sampaatim sarvavaanaraah,
paprachchhurbhagavan broohi svamudantam tvamaaditah. 8. 1*

*Sampaatih kathayaamaasa svavrittaantam puraa kritam,
aham puraa jataayushcha bhraatarau roodhayauvano. 8. 2*

*Bale`na darpitaavaavaam balajignaasayaa khagau,
sooryamandalaparyantam gantumutpatitau madaat. 8. 3*

*Bahuyojanasaahasram gatau tatra prataapitah,
jataayustam paritraatum pakshairaachchhadya mohatah. 8. 4*

*Sthitoaham rashmibhirdagdhapakshoasminvindhyamoordhani,
patito doorapatanaanmoorchchhitoaham kapeeshvaraah. 8. 5*

*Dinatrayaatpunah praanasahito dagdhapakshakah,
de`sham vaa girikootaanvaa na jaane` bhraantamaanasah. 8. 6*

Shri Mahadeva said that the vanars were very interested. They told Sampati, "please tell us about yourself."

Before this, the vanars were agitated and they also had some desires. However, when Sampati reassured them, and told them where Ravana was, and where Sitaji was, they became curious about Sampati's story. No matter how much work a manushya has to accomplish, he needs a little relaxation as well.

'Sampati told the vanars, "Jatayu and I were brothers. When we became young adults we became intoxicated by our own flying power. We flew into the akash to test our power."

Young people tend to behave rashly without thinking of the possible consequences. They drive fast to reach their destination a few minutes earlier, risking their life and limb, and those of others. If a youngster does this you can understand that he is in the grip of the folly of youth.

“We were young and foolish,” said Sampati. “We decided to race towards the Surya to see who could fly faster. Jatayu was my younger brother. He began to burn with the heat of the sun. I covered him with my wings to protect him. My wings got burnt and I fell to the ground. Since then I have been living here, but I don’t have wings. I remained unconscious for many days before regaining consciousness. It is wrong for anybody to attempt to do things that are beyond their capacity.

*Shanairunmeelya nayane` drishtvaa tatraashramam shubham,
shanaih shanairaashramasya sameepam gatavaanaham. 8. 7*

*Chandramaa naama muniraad drashtvaa maam vismitoavadat,
sampaate` kimidam te` adya viroopam ke` na vaa kritam. 8. 8*

*Jaanaami tvaamaham poorvamatyantam balavaanasi,
dagdhau kimartham te` pakshau kathyataam yadi manyase`. 8. 9*

*Tatah svache`shtitam sarvam kathayitvaatidukhitah,
abravam munishaardoolam dahe` aham daavavagninaa. 8. 10*

*Kathtam dhaarayitum shaktto vipaksho jeevitam prabho,
ityukttoatha munirveekshya maam dayaardravilochanah. 8. 11*

*Shrunu vatsa vacho me` adya shrutvaa kuru yathe`psitam,
de`hamoolamidam dukham de`hah karmasamudbhavah. 8. 12*

*Karma pravartate` de`he` ahambuddhyaa purushasya hi,
ahankaarastvanaadih syaadaavidyaasambhavo jadah. 8. 13*

Chichchhaayayaa sadaa yuktastatpaayah pindavatsadaa,

te`na de`hasya taadaatmyaadde`hashche`tanavaanbhave`t. 8. 14

De`hoahamiti buddhih syaadaatmanoahankrite`rbalaat,

tanmoola e`sha sansaarah sukhadukhaadisaaadhakah. 8. 15

I saw that there was an Ashram close to where I had fallen,” said Sampati. “A Muniraj called Chandrama lived there. He was amazed to see my state. He counselled me.”

It is perfectly true that we get help everywhere, no matter what the situation may be. The Ishwara is everywhere, and He helps us in the form of place, time, animals and birds, and people.

“Chandrama Muni told me, ‘Sampati, look at the state you are in, and how strong you were earlier! Who burnt your wings?’

I told him about the madness of youth. I was very dukhi. ‘Maharaj, I will burn myself,’ I said. ‘I have nothing to live for. Life has no meaning without wings.’

The Muni felt great compassion for me. ‘Look, Beta,’ he said, ‘all the beings in this world get sukha and dukha. Till date, there has never been a single living being who has not got dukha as well as sukha. A courageous person endures dukha after getting sukha, and sukha after getting dukha. A weak-minded person gets sukha and becomes trapped in it. He becomes dukhi when dukha comes.’”

The stream of sukha-dukha continues to flow in this sansara. Kalidas has written a shloka:

Kasyaikaantam sukhamupanatam dukhame`kaantato vaa,

neechairgachchhatyupari cha dashaa chakrane`mikrame`na.

Just as the wheels of a chariot rotate as the chariot moves, with each part going up and down, sukha and dukha come turn by turn in a manushya’s jeevan.

It has never been that anybody got only sukha in his jeevan – or only dukha. Sukha and dukha keep coming one after the other. It is up to the individual to retain his mental balance.

I have walked on paths where no vehicle could go. I have gone where it was difficult to cross over water, or go across a jungle. The paths of jeevan are crooked and difficult; we have to maintain balance as we go over them.

Who is the most dukhi and foolish person in this world?

It is the person who thinks that everything should happen the way he wants.

Oh my brother! You are not the Ishwara! There are other people in this world. They also have a mana, and they have their own thinking and their own path in life. How can anybody live as your slave?

De`hamoolamidam dukham de`hah karmasamudbhavah.

In this sansara, dukha is because of the deha. The deha is created by the separate karmas done by people. Karmas are done because of ahankara in the deha.

The Nyaya Darshan has a Sootra: the manushya gets dukha first.

Why does he get dukha?

It is because he gets a deha.

Why is he born?

His past shubha and ashubha karmas cause him to be born in a form that is appropriate to his past karmas.

Why were those karmas done?

Karmas were done because of the doshas of raaga-dvesha and moha.

Why do doshas come into a person?

It is because of mithya Gnan.

The cause of dukha is getting a shareer. The result of getting a shareer is that the person does good and bad karmas. The result of doing good and bad karmas is that he gets the doshas of raaga, dvesha and moha.

And, the cause of getting doshas is mithya Gnan. Mithya Gnan is the cause of all dukha.

People who are not interested in the Darshan Shastras can never understand the Puranas. The Puranas are commentaries on the Darshan Shastras and Vedanta.

Ahankara is created by avidya. It is jada and it is anadi. The chetan is reflected in it, which is why ahankara seems to be chetan. Just as an iron ball that is heated in fire turns red and looks like fire, the person identifies with the deha. The deha seems to be chetan. The feeling, 'I am the deha' is because of the power of ahankara. And, the whole sansara goes on because of this feeling.

The sansara does not mean bricks and stones etc; it means the feeling, 'I am a paapi, a punyatma; I am sukhi/dulhi' etc.

Kartrittvabhokttritva lakshanah sansaara – the lakshan of the sansara is to feel 'I am the karta; I am the bhokta'.

Somebody said, 'I will become free of the sansara one day.'

When?

'When I have no bricks and stones, no bones, flesh and skin.'

To be free of bricks and stones and bones and flesh and skin is not called being free of the sansara! To be free of the sansara is to be free of the feelings of being the karta and the bhokta, of being the doer and the one who experiences sukha-dukha. Parichhinnata – the feeling of being a separate individual – must also be given up.

You have to reach a stage where you no longer have the abhiman of being a paapi-punyatma, sukhi-dukhi, being a part of the sansara, a jeeva who goes the Swarga-Narak, is subject to rebirth, and is a

separate individual. As long as a person is bound by these feelings he is wandering round in this sansara.

Tanmoola e`va sansaarah sukhadukhaadisaadhakah.

Aatmano nirvikaarasya mithyaa taadaatmyatah sadaa,

de`hoaham karmakartaahamiti sankalpaya sarvadaa. 8. 16

Jeevah karoti karmaani tatfalairbaddhyate`avashah,

oordhvaadho bhramate` nityam paapa punyaatmakah svayam. 8. 17

Kritam mayaadhikam punyam yagnadaanaadi nishchitam,

svargam gatvaa sukham bhokshya iti sankalpavaanbhavet. 8. 18

Tathaivaadhyasatatastatra chiram bhuktvaa sukham mahat,

ksheenapunyah patatyarvaaganichchhankarmachoditah. 8. 19

To believe yourself to be parichhinna – an individual who goes to loka-paraloka, feels sukh-dukhi, believes sukha-dukha to be the result of paapa-punya, is agnan.

Agnan is caused by avidya.

This nirvikar Atma identifies with the mithya ahankara and falls into a mixture of mitya perplexities. Then he does the kalpana, 'I am this deha, and the karta of karmas.' He makes sankalpas and does karmas. Since he has the feeling of being the karta he has to experience the fruits of his good and bad actions.

Somebody says, 'I have done a great deal of punya. I have done many Yagna-Yaags, etc. I will go to Swarga and enjoy great sukha.' This is a false, foolish belief; it is an adhyas. To not understand the reality of something and mistake it for something quite different is adhyas. A person feels, 'I am sukhi. The sukha is a result of punya.' Punya is used up when it gives its fruit of sukha. The peson falls again. This is the cause of rebirth.

*Patitvaa mandale`che`ndostato neehaarasanyutah,
bhoomau patitvaa vreehyaadau tatra sthitvaa chiram punah. 8. 20
Bhootvaa chaturvidham bhojyam purushairbhujiyate`tatah,
re`to bhootvaa punaste`na ritau streeyonisinchatah. 8. 21
Yonirakte`na sanyukttam jaraayuparive`shtitam,
dine`naike`na kalalam bhootvaa roodhatvamaapnuyaat. 8. 22
Tatpunah pancharaatre`na budbudaakaarataamiyaat,
saptaraatre`na tadapi maansape`shitvamaapnuyaat. 8. 23
Pakshamaatre`na saa pe`shee rudhire`na pariplutaa,
tasyaa e`vaankurotpattih panchavinshatiraatrishu. 8. 24
Greevaa shirashcha skandhashcha prishthavanshastathodaram,
panchadhaangani chaikē`kam jaayante`maasatah kramaat. 8. 25
Paanipaadau tathaa paarshvah katirjaanu tathaiva cha,
maasadvayaatprajaayante`krame`naiva na chaanyathaah. 8. 26
Tribhirmaasaih prajaayante`angaanaam sandhayah kramaat,
sarvaangulyah prajaayante`kramaanmaasachatushtaye`. 8. 27
Naasaa karnau cha ne`tre`cha jaayante`panchamaasatah,
dantapankttirnakhaa guhyam panchame`jaayate`tathaa. 8. 28
Arvaakshanmaasatashchhidram karnayorbhavati sfutam,
paayurme`dhamupastham cha naabhishchaapi bhavē`nnrinaam. 8.
29
Sapte`maasi romaani shirah ke`shaastathaiva cha,
vibhakttaavayavatvam cha sarvam sampadyate`ashtame`. 8. 30*

The jeevatma passes through the sphere of the Chandrama and comes into the earth. It enters some seed like millet or wheat, and becomes one of four kinds of food. A manushya eats the food and the jeevatma becomes a sperm in the shareer or a purush. From there it goes into the womb of a stree and becomes a foetus. It grows steadily, day by day and month by month. It has hair by the seventh month, and all its limbs are formed by then.

*Jathare`vardhate`garbhah striyaa e`vam vihangama,
panchame`maasi chaitanya jeevah praapnoti sarvashah. 8. 31*

*Naabhisootraalparandhre`na maatribhukttannasaaratah,
vardhate`garbhagah pindo na mriye`ta svakarmatah. 8. 32*

*Smritvaa sarvaani janmaani poorvakarmaani sarvashah,
jatharaanalataptoayamidam vachanamabraveet. 8. 33*

*Naanaayonisahastre`shu jaayamaanoanubhootavaan,
putradaaraadi sambandham kotishah pashubaandhavaan. 8. 34*

*Kutambabharanaasakhtyaa nyayaanayaayairdhanaajanam,
kritam naakaravam vishnuchintaam svapna`api durbhagah. 8. 35*

The baby is fully developed by the eighth month. Chetana comes into it in the fifth month. It remembers its previous births and karms done in them.

*Idaaneem tatfalam bhunje`garbhadukham mahattaram,
ashaashvate`shaashvatavadde`he`trishnaasamanvitah. 8. 36*

*Akaaryaanye`va kritavaanna kritam hitamaatmanah,
itye`vam bahudhaa dukhamanubhooya svakarmatah. 8. 37*

*Kadaanishkramanam me`syaadgarbhaannirayannibhaat,
ita oordhvam nityamaham vishnume`vaanupoojaye`. 8. 38*

*Ityaadi chintayanjeevo yoniyantraprapeeditah,
jaayamaanoatidukhe`na narakaatpaatakee yathaa. 8. 39*

*Pootivranaannipatitah krimire`sha ivaaparah,
tato baalyaadidukhaani sarva e`vam vibhunjate`.8. 40*

The jeeva thinks, “now I have even forgotten Bhagwan! Now I have to suffer the dukha of being in the womb. After I am born I will do karmas by which I don’t have to come into the sansara again.”

Actually, this feeling of being the karta and bhokta is the sansara. It is because of this that a manushya has to experience dukha in the sansara. The infant drops out from the mother’s shareer like a maggot falls out of a wound. All beings have to suffer in different ways.

*Tvayaa chaivaanubhootaani sarvatra viditaani cha,
na varnitaani me` gridhra yauvanaadishu sarvatah. 8. 41*

*E`vam de`hoahamityasmaadabhyaasaannirayaadikam,
garbhavaasaaddukhaani bhavantyabhinive`shatah. 8. 42*

*Tasmaadde`hadvayaadanyamaatmaanam prakrite`h param,
gnaatvaa de`haadimamataam tyaktvaatmagnaanavaan bhave`t. 8.
43*

*Jaagradaadivinirmukttam satyagnaanaadilakshanam,
shuddham buddham sadaa shaantamaatmaanamadhaaraye`t. 8. 44*

*Chidaatmani parignaate` nashte` mohe`agnasambhave`,
de`hah patatu vaarabdhakarmave`ge`na tishthatu. 8. 45*

*Yogino na hi dukham vaa sukham vaagnaanasambhavam,
tasmaadde`he`na sahite` yaavatpraarabdhasankshayah. 8. 46*

Taavattishtha sukhe`na tvam dhritakanchukasarpavat,

anyadvakshyaami te` pakshin shrunu me` paramam hitam. 8. 47

There is dukha in youth and dukha in old age.

What is that dukha?

The adhyas, 'I am the deha' is the cause of Swarga-Narak and punarjanma. That is why we should give up mamata for the deha and we should practice Gnan.'

Mahatmaji explained to me that this Atma of ours has – in the jagrit awasta – the lakshan of mukta Satya and mukta Gnan. It is shuddha and buddha and always shanta.

When we get the Gnan that we are actually the chetan Atma – the Chidatma – the moha etc that are caused by agnan are destroyed. Then, the person doesn't care whether the shareer stays alive or not.

Some people feel that they will be happy when all the causes of their dukha are removed. They are wrong! Causes for dukha will always be there in the sansara, and every manushya will have to live through them. If somebody wants that there should be no war, no hot breeze should blow, there should be no surya and no stars, nobody should say anything that is hurtful to him or do anything he doesn't like, and that everybody should be a puppet of his mana – he will always be dukhi. The jeevan of such people is surrounded by dukha, because there will never be a time when everything is perfectly suited to his preferences.

Just as the second hand on the face of a clock keeps moving forward every second, jeevan also keeps moving away from every object, time and place. A person who tries to prevent this is bound to be dukhi. That, which is at the root of all this is the feeling, '*de`hoahamityasmaadabhyasannirayaadikam* – I am the deha.'

The deha is made of hundreds of substances – how can it be one 'I'? It is like a car that is made of several components. People have become used to believing that their deha is their 'I', and identify with the deha instead of being aware that they are the Atma.

If a manushya calls himself the deha, why should he be averse to going to Narak? What is there in Narak that is not in the deha? Stool, urine, mucus, blood, bones, flesh, skin – all these are in the deha and also in Narak.

The meaning of the word *nara* - meaning a manushya – got the affix 'k' and became *narak*. The shareer is Narak. What is there in Narak that is new to a person who believes his shareer to be his 'I' and 'mine'?

This is why a baby in the womb feels dukha!

Do the vivek that your shareer is beyond the sthoola shareer and as well as the sookshma shareer, and also Prakriti. Let your 'I' become detached from them; become an Atmagnani.

A manushya sometimes gets abhiman about his *samajhdaaree* – meaning, his wisdom and understanding. He says, 'my samajh is right and the samajh of others is wrong.' Such people remain dukhi. *Naasamajhee* – lack of samajh – and samajhdari keep rotating. Sometimes, you have samajh and the other person becomes nasamajh, and sometimes this is reversed. People who want the sansara to remain unchanged are averse to change. They are on the wrong path.

Nobody has been given the task of making other people better, or to become their advocate! Nobody has asked you to change or improve anybody. You have taken the task on yourself and are becoming dukhi!

'So, we should do vivek about our swarup. People have mamata for their deha, etc. This mamata should be given up. You should obtain knowledge about your swarup. Our swarup is free of the three avasthas of jagrit, svapna and sushupti. Jagrit is not there in svapna and svapna is not there in the jagrit avastha. Neither jagrit nor svapna are there in the sushupti avastha; nor is sushupti in either of these. However, there is something that is present in all three avasthas.

Then, who are you?

You are the one who is present in all three avasthas! That means, kaala, sthana and vastu cannot sever you. This is your lakshan!

That, which anybody can call false, is not our Atma. Any kalpana can be dismissed as false – for example, Swarga, Narak, paroksha and aparoksha etc – but your Atma – your Self – cannot be dismissed as false.

Satya is that, which cannot be imagined as mithya in any avastha. If you say that the Atma is mithya – that you have experiences that the Atma is mithya – then, what you experienced was mithya. You are the Satya.

The Satya is. Satya and Gnan can never be negated. Gnan is to illuminate everything else, but no external source to illuminate it is needed. This is the lakshan of the Atma – everything is illuminated by it, and it is self-illuminating. It is shuddha; there is no Maya in it, nor any of the three avasthas. The Atma is buddha; there is no agnan in it.

The Atma is shuddha – there is no Maya in it; nor any karya of Maya. And, it is buddha – it is free of avidya and avidya's karya. It is in the middle of all vikshepa and is free of all vikshepa. You should decide that this Atma is your real Self.'

Somebody asks, 'how was this srishti made?'

Shri Harsh has given a beautiful answer:

'Chidaatmani svaprakaashe` brahmani sukhamaashraye` - I am sitting, happy in my svayamprakash chit-swarup Parambrahma Paramatma.

Doore` aastaam srishticharchaa – leave this topic of how the srishti was made and how it will end to those whose buddhi is empty. It is intellectual nonsense.'

Does your buddhi have the capacity to reach the adi of this srishti? How will you get this sakshatkara? You will have to imagine what happened.

Where will the anta of thie srishti be? If your buddhi is not there at that time, how will you see about what happens when the srishti ends? That will also be a kalpana. The kalpana of the adi-anta of the buddhi is done while you still have buddhi. Both the adi and the anta are imagined. The buddhi has no adi and it has no anta.

‘As soon as a person gets complete Gnan about the Chidatma, the moha caused by agnan is destroyed. Then, it matters not whether the shareer remains or not.

When a machine is made, it is decided how many times it will rotate – this is the prarabdha of the shareer. It is decided how many times the heart will expand and shrink, how much heat and cold – dukha and sukha – it will endure. This is the prarabdha of a jeevatma.

The ability to endure dukha-sukha, the span of life, and the strength of the machine – the power of the karmas a person does – results in how long the machine will last.

The deha may be retained, or it may get spoiled; why do you worry about it? If you destroy yourself, you will get the paapa of Atma-hatya – killing yourself. How long will you be able to keep the deha alive?

A Yogi does not experience sukha-dukkha caused by agnan, so let the shareer remain until its prarabdha is over. It is like a snake’s skin. Don’t have the moha of wanting to hold on to it, or the moha of wanting to give it up.’

Tre`taa yuge`daasharathirbhootvaa naaraayanoanyayah,

raavanasya vadhaarthaaya dandakaanaagamishyati. 8. 48

Seetayaa bhaaryayaa saardham lakshmane`na samanvitah,

tatraashrame`janakajaam bhraatribhyaam rahite`vane`. 8. 49

*Raavanashchauravanneetvaa lankaayaam sthaapayishyati,
tasyaah sugreevanirde`shaadvanaanaraah parimaargane`. 8. 50
Aagamishyanti jaladhe`steeram tatra samaagamah,
tvayaa taih kaaranavashaadbhavishyati na sanshayah. 8. 51
Tadaa seetaasthitim te`bhyah kathayasva yatharthatah,
tadaiva tava pakshau dvaavutpatsye`te` punarnavau. 8. 52*

sampaatiruvaacha

*Bodhayaamaasa maam chandranaamaa munikule`shvarah,
pashyantu pakshau me`jaatau nootanaavatikmalau. 8. 53
Svasti voastu gamishyaami seetaam drakshyatha nishchayam,
yatnam kurudhvam durlanghyasamudrasya vilanghane`. 8. 54*

*Yannaamasmrityaatratoparimitam sansaaravaaraannidhim
teertvaa gachchhati durjanoapi paramam vishnoh padam
shaashvatam,*

*tasyaiva sthitikaarinastrijagataam raamasya bhakttaah priyaa
yooyam kim na samudramaatratarane`shakttaah katham vaanaraah.
8. 55*

Sampati said, "Chandrama Muni told me, 'sakshat Narayana will manifest as Rama, son of Dashrath, in the Treta Yuga. He will come to the Dandak Van with Sita and Lakshman. Sita will be kidnapped. Vanars will be sent by Sugriva to look for Sita. You will meet them and tell them where she is. When you give them this information new wings will appear on your shareer.'

Chandrama Muni's words have come true. Look! I have grown new, tender wings! May all of you get kalyan! You will get Sitaji's darshan. Now, try to cross over this samudra which is very difficult to cross over. He, whose very name enables a jeeva to cross over the samudra of this

sansara and get Vishnu-pada, even if he is a bad person, has come as Shri Ramachandra. You are His beloved bhaktas and sakhas. It should not be difficult for you to go across this comparatively small samudra.”

The Ninth Sarga

Discussion about crossing the samudra

Shreemahaade`va uvaacha

*Gate`vihaayasaa gridhraraaje`vaanarapungavaah,
harshe`na mahataavishtaah seetaadarshanalaalasaah. 9. 1*

*Oochuh samudram pashyanto nakrachakrabhayankaram,
tarangaadibhirunnaddhamaakaashamiva durgraham. 9. 2*

*Parasparamavochanvai kathame`nam taraamahe`,
uvaacha chaangadastatra shrunudhvam vaanarottamaah. 9. 3*

*Bhavantoatyantabalinah shooraashcha kritavikramaah,
ko vaatra vaaridhim teertvaa raajyakaarya karishyati. 9. 4*

*E`te`shaam vaanaraanaam sa praanadaataa na sanshayah,
taduttishthatu me`sheeghram purato yo mahaabalah. 9. 5*

*Vaanaraanaam cha sarve`shaam raamasugreevayorapi,
sa e`va paalako bhooyaannaatra kaaryaa vichaaranaa. 9. 6*

*Ityuktte`yuvaraaje`na tooshneem vaanaarasainikaah,
aasannochuh kinchidapi parasparavilokinam. 9. 7*

‘Sampati flew off, leaving the vanars happy and excited. All the vanars were eager to get Sitaji’s darshan, but the sight of the samudra filled them with fear.

Angadji was the leader of the group. He told them, “all of you have enormous strength and valour. Tell me who, amongst you, can go across the samudra and give prana-daan to us all. Let that vanar stand up.”

Without exception, all the vanars remained sitting. Nobody stood up.

Angada uvaacha

Uchyataam vai balam sarvaih pratye`kam kaaryasiddhaye`,

ke`na vaa saadhyate` kaaryam jaaneemastadanantaram. 9. 8

Angadasya vachah shrutvaa prochurveeraa balam prithak,

yojanaanaam dashaarabhya dashottaragunam jaguh. 9. 9

Shataadarvaagjaambavaanastu praaha madhye` vanaukasaam,

puraa trivikrame` de`ve` paadam bhoomaanalakshanam. 9. 10

Trihsaptakritvoahamagaam pradakshinavidhaanatah,

idaaneem vaardhakagrasto na shaknomi vilanghitum. 9. 11

Angadoapyaaha me` gantum shakyam param mahodadhe`,

punarlanghanasaamarthyam na jaanaamyasti vaa na vaa. 9. 12

Tamaaha jaambavaanveerastvam raajaa no niyaamakah,

na yukttam tvaam niyokttum me` tvam sanarthoasi yadyapi. 9. 13

Angad said, "very well; each of you tell us what is your capacity, so that we know the distance each of you can cross."

Some vanars said they could cross ten yojans in one leap, some said twenty, some thirty, and even forty yojans. Jambavan said, "I had done twenty one parikramas of Bhagwan Trivikram when He covered all the three lokas with one footlength. Now I am old and no longer have the strength of my young days. Now, I can't even cross over this samudra."

Amgad said, "I can go across the samudra, but I'm not sure of being able to come back again."

Angada uvaacha

E`vam che`tpoorvavatsarve` svapsyaamo darbhavishtare`,

ke`naapi na kritam kaaryam jeevitum cha na shakyate`. 9. 14

*Tamaaha jaambavaanveero darshayishyaami te` suta,
ye`naasmaakam kaaryasiddhirbhavishyatyachire`na cha. 9. 15*

People say that Angad feared some restriction in returning from Lanka. Mandodari could stop him. She just had to command him to stay and he would have to obey her, because she and Tara were very close.

Jambavan said, "You are the leader of our group, Angadji. We are all under your command. How can we send you to Lanka?"

Angad said, "in that case, all we can do is lie down on the grass and die, because we have not done Ramachandra's work. There is no point in staying alive."

Jambavan said, "O valorous warrior! Don't be dejected! I will tell you who will achieve the work in hand!"

*Ityuktvaa jaambaavanpraaha hanumantamavasthitam,
hanumankim rahastooshneem stheeyate` kaaryagaurave`. 9. 16
Praapte`agne`va saamarthyam darshayaadya mahaabala,
tvam saakshaadvaayutanayo vaayutulyaparaakramah. 9. 17
Raamakaaryarthame`va tvam janitoasi mahaatmanaa,
jaatamaatre`na te` poorvam drishtvodyantam vibhaavasum. 9. 18
Pakvam falam jighrikshaameetyutplutam baalache`shtayaa,
yojanaanaam panchashatam patitoasi tato bhuvi. 9. 19
Atastvadbalamaahaatmyam ko vaa shaknoti varnitum,
uttishtha kuru raamasya kaaryam nah paahi suvrata. 9. 20*

Jambavan called out to Hanumanji, "Hanuman! Why are you sitting quietly by yourself? There is such important work to be done and you are sitting quietly, like a person who doesn't know anything! Show

your might today! You are Vayu-putra, as strong as Vayu Devta! You are born to do Rama's work!"

Goswamiji has written:

*Raamakaaja lagi tava avataaraa,
sunu kapi bhayau parvataakaaraa.*

As soon as Hanumanji heard that he had been born to do Rama's work he became as huge as a mountain!

'Jambavan said, "when you were born you leapt up five hundred yojans into the air to catch the sun, thinking it was a ripe fruit, and you wanted to eat it. Who can describe your great strength? Do Rama's work! Protect our prana!"

*Shrutvaa jaambavato vaakyam hanoomaanatiharshitah,
chakaara naadam sinhasya brahmaandam sfotayanniva. 9. 21*

*Babhoova parvataakaarastrivikrama ivaaparah,
langhayitvaa jalanidhim kritvaa lankaam cha bhasmasaat. 9. 22*

*Raavanam sakulam hatvaa ne'shye`janakanandineem,
yadvaa baddhvaa gale`rajjvaa raavanam vaamapaaninaa. 9. 23*

*Lankaam saparvataam dhritvaa raamasyaagre`kshipaamyaham,
yadvaadrishaiva yaasyaami jaanakeem shubhalakshanaam. 9. 24*

*Shrutvaa hanumato vaakyam jaambavaanidamabraveet,
drishtvavaagachchha bhadram te`jeevanteem jaanakeem
shubhaam. 9. 25*

*Pashchaadraame`na sahito darshayishyasi paurusham,
kalyaanam bhavataadbhadra gachchhataste`vihaayasaa. 9. 26*

Gachchhantam raamakaaryartham vaayustvaamanugachchhatu,

ityaasheerbhih samaamantrya visrishtah plavagaadhipaih. 9. 27

Mahe`ndraadrishiro gatvaa babhoovaadbhutadarshanah. 9. 28

Mahaanage`ndrapratimo mahaatmaa

suvarnavarmoarunachaaruvaktrah,

mahaafaneendraabhasudeerghabaahurvaataatmajoadrishyata

sarvabhootaih. 9. 29

Hanumanji was filled with a great elation. He roared like a lion, as thought he would shatter the universe! He became huge, like a mountain. “I will go across the samudra to Lanka!” he roared. “I will burn Lanka to ashes! I will kill Ravana along with his whole clan and bring Janaknandidi away from Lanka. Or else, I will tie Ravana up with a rope and drag him with my left hand with the mountain and all, and place him before Ramachandra!

Or else, I will see Janaki and come back – tell me what I should do when I reach Lanka.”

Jambavan told Hanumanji, “all you have to do is to get Janakiji’s darshan. See that she is living, and come back. After that Ramachandra will show His valor in whichever way He feels is best.

He Kalyan! You are Kalyan! You will be going by the akash-marg to do Ramachandra’s work. May Vayu assist you in every way!”

Jambavan gave ashirvad to Hanumanji.

Hanumanji leaped up to the summit of the Mahendra Parvat. It was an amazing sight – as though a mountain was standing on a mountain!’

Hanumaji’s shareer is described as looking like a mountain. The colour of his shareer was golden. His face was red like the sun, his arms were very long, like the Shesha Nag! All the vanars saw this form of Hanumanji on top of the Parvat.

This is how the Kishkindha Kand is concluded.

Glossary

A - a prefix denoting not, like agnan means not having Gnan

Aagam – a sacred text; Veda

Aagna – *aagna* – command

Aanaav-mala – the most subtle impurity

Aayu – life span

Abhas – *abhasa* – false appearance, illusion

Abhava - *abhaava* - absence, lacking

Abhiman – *abhimaana* - pride, vanity, arrogance

Abhinivesh – *abhinive'sha* – fear of death

Abhinna – not separate

Abhishek - *abhishe'ka* – the crowning ceremony

Achaman – *aachamana* – offering water to rinse the mouth

Achit - lacking consciousness

Adesh – *aade'sha* – a command

Adhibhoota – pertaining to everything made of the five elements

Adhidaiva – pertaining to the divine

Adhikara - *adhikaara* - to have the right, to be qualified

Adhikaran – substratum

Adhikari - *adhikaari* - eligible, qualified

Adhyatma – *adhyaatma* – pertaining to the spiritual

Adhyatma-vidya – *adhyatma-vidyaa* – the science of metaphysics, spiritual matters

Adhyatmik – *adhyaatmika* – spiritual, pertaining to the metaphysical

Adi – *aadi* - the beginning, origin

Advay – non-dual

Agam – difficult
Agar – incense stick
Agnan – *agnaana* – lack of Gnan
Agnat – *agnaata* – unknown
Agni - fire
Agnihotra – daily fire worship
Agni-kund – the receptacle of the sacred fire
Agochar – beyond the scope of sensory perceptions
Aham – the ‘I’
Ahankara – *ahankaara* – the subtle pride of individuality
Ahlad – *aahlaada* – delight
Aishwarya – grandeur like the Ishwara’s
Ajanma – *ajanmaa* - unborn
Ajanma – *ajanmaa* – unborn, eternal
Ajar - not subject to decay and old age
Akara – *aakaara* – form, shape
Akash – *aakaasha* – the sky, space
Akshara – the permenet, a letter of the alphabet
Akshat – grains of uncooked rice
Akshat – uncooked rice grains
Amara - undying
Amavasya – *amaavasyaa* – the night of no-moon
Amrita – the elixir that bestows immortality
Amritva - the quality of being amrita
Anadi - *anaadi* - without a beginning
Anand – *aananda* - happiness, bliss, enjoyment

Anandata – *aanandataa* – happiness

Anant – endless, infinite, the name of the serpent on whom Vishnu Bhagwan reclines

Anant – infinite, endless

Anatma - *anaatmaa* - that which is not the Atma

Anav –*aanava* – atomic

Anav-mala – *aanava-mala* – subtle impurity

Anirvachaniya – that which cannot be defined as the sat or the asat

Anitya – transient

Annamaya - the sheath of food

Ansha – a part

Anta – the end

Antahkarana – the fourfold mind composed of the mana, buddhi, chitta and ahankara

Antaratma - *antaraatmaa* – the Atma within

Antarmukha – the mind turned within

Antaryami – *antaryaamee* – the one who abides in all hearts

Antaryami – *antaryaamee* – the one who dwells within and knows what is in the heart

Antyeshti – *antye`shti* – last rites

Anubhav – experience

Anubhuti – an experience

Anugrah – compassion, a favor Anumuksha – desire for MOKsha

Anuraga – *anuraaga* – affection, love, attachment

Anvay - connection

Aparadh – *aparaadha* - an offence,

Aparoksha – experienced directly, known through the senses

Apashabda – bad language
Apavad – *apavaada* – an exception; a negation
Apoorva – latent fruit
Aprameya – *aprame`ya* - immeasurable
Aprapta – *apraapta* – not obtained
Aradhana - *aaraadhanaa* - worship
Archanam – worshipping
Arghya – offer water for washing hands
Arundhati – the wife of Guru Vasishtha
Asakti - *aasakti* - attachment, weakness for someone or something
Asana - *aasana* - a Yogic posture, a mat to sit on
Asanga – unattached
Asantosh - dissatisfaction
Ashanti - *ashaanti* - absence of peace
Ashirvad – *aashirvaada* – blessing
Ashram – *aashrama* – the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas
Ashraya – *aashraya* - shelter, refuge, protector
Ashubha – inauspicious
Ashuddha – impure
Asmita – *asmitaa* – ego, sense of being the karta
Astha – *aasthaa* – belief, faith
Asti-bhati-priya – *asti-bhaati-priya* – the Sat-Chit-Anand; existence, consciousness and bliss
Astik – *aastika* – one who believes in the Ishwara
Asura - a race of demons
Atithi – guest

Atmahatya – *aatmahatyaa* – to kill yourself; commit suicide

Atmanivedanam - *aatmanive`danam* - offering up yourself completely to Bhagwan

Avachhed – *avachhe`da* – boundary, distinction

Avadhaan – devotion

Avahan – to invite; invoke

Avaran – *aavarana* – a curtain of avidya that hides the Satya

Avastha – *avasthaa* – state, condition

Avichhinna – not fragmented

Avidya – *avidyaa* – nescience, believing the transient world to be the eternal Satya

Avirbhava – *aavirbhaava* – manifesting

Avyavrita – *avyaakrita* - inexplainable

Avyaya – inexhaustible

Baan – an arrow

Baddha – tied, bound

Bahirmukha – the mind turned to the outer world

Bala – strength

Bandhan – bondage, fetters, to be bound

Barat – *baaraata* – the wedding procession of the bridegroom

Beej – seed

Beta – *be`taa* - child, son

Beti – *be`tee* - daughter

Bhagavad-akara - *bhagavad-aakaara* - the form of Bhagwan

Bhagavad-bhava – *bhagavad-bhaava* – the feeling that this is Bhagwan

Bhagavattaa – being Bhagwan

Bhajan – loving meditation of Bhagwan

Bhakta-vatsal – Bhagwan who loves His bhaktas as His children
Bhakti – loving devotion
Bharya – *bhaaryaa* – wife
Bhava – *bhaava* – feeling, existing
Bhavana – *bhaavanaa* – feeling
Bhava-sagar - *bhava-saagara* – the sea of this life
Bhiksha - *bhiksha* - begged food
Bhoga - pleasant and unpleasant experiences, indulging in sense objects
Bhokta – *bhoktaa* - the one who has the pleasant or unpleasant experience
Bhram – *bhrama* – false understanding, deluded thinking
Bhram - false understanding, delusion
Bhranti - *bhraanti* – false understanding
Bhudevi – *bhoode`vee* – the goddess earth, Prithivi
Bhuvan – cosmological region; the world
Bimba – object
Brahma – *brahmaa* – the Creator of this world
Brahmakara vritti - *brahmaakaara vritti* - thoughts focused on the form of the Brahman
Brahmanda – the Cosmos
Bua - father's sister
Buddha – enlightened; Mukta – liberated from rebirth
Buddhi – the intellect, the thinking mind
Chakra – Bhagwan's discus
Chamatkara – *chamatkara* – miracle
Chandan – sandalwood, sandalwood paste
Chandi – the fearsome form of Durga

Chandrama – *chandramaa* – the moon
Chanvar – ceremonial fly-whisk
Charan – feet
Charan-kamal – lotus-like feet
Charanodak – the water with which a revered person's feet have been washed
Charan-raja – dust of the feet
Charitra – lifestyle and behavior
Charitravan - *charitravaana* - having a noble character
Chetana – *che`tana* – sentient, having consciousness
Chhatra – ceremonial umbrella
Chidabhasa – *chidaabhaasa* – an illusion of pure consciousness
Chid-abhasa – *chid-aabhaasa* – mental perception
Chidakash – *chidaakaasha* – the reflection of consciousness in the individual
Chinatamani - *chintaamani* - wish-fulfilling stone
Chinmaya - filled with consciousness
Chintan - giving serious thought
Chita – *chitaa* – the funeral pyre
Chitta - state of mind
Daan – charity
Daanveer – a great giver of charity
Daitya - a type of demon, sons of Diti
Daivi Sampatti – the wealth of divine qualities
Damaroo – a small double sided drum
Dambha – pretense, ostentation
Danda-kamandalu – the staff and bowl carried by a Monk
Danda-kasrat - pushups

Darshan – the sight of a revered person, a school of philosophy
Darshan Shastra – *darshan-shastra* - philosophical system
Dasa – *daasa* – servant
Dasi – *daasee* – a lady servant
Dasyam - *daasyama* - serving
Daya – *dayaa* – compassion; mercy
Dayaveer – *dayaaveera* – a very compassionate person
Deha – *de`ha* – the body
Dehadhyasa – *de`haadhyasa* – identifying with the body
Desha – *de`sha* - place, country
Devi – *de`vee* – a goddess, Parwati
Devta - *de`vtaa* - divine power
Dhaam - a holy place
Dhanush – a bow for archery
Dhanya – blessed
Dharana - *dhaaranaa* - holding the subject of meditation steadily in the mind
Dharati – the earth, the ground
Dharma – the right behavior for the individual
Dharmatma – *dharmaatmaa* – one who adheres to Dharma
Dhatu – *dhaatu* - a primary substance
Dheya - *dhe`ya* - the object of meditation
Dhyana - *dhyaana* - meditation
Diksha – *deekshaa* – formal initiation into a mantra
Divya - pertaining to the divine
Dosha – an offence, a fault
Drashta – *drashtaa* – the Atma that sees everything objectively

Dravya – substance, liquid
Drig-swarup – the form of vision
Drishta – seen, viewed
Drishti – vision, viewpoint
Drishti-paat – transferring power by a look
Dukha – sorrow, suffering.
Dukhakar – *dukhaakaara* – the form of dukha
Durachari – *duraachaaree* – having bad habits
Duracharini - *duraachaarinee* - an immoral woman
Duratma – *duraatmaa* – a wicked person
Durbhava - *durbhaava* - ill-will, hatred
Durguna - bad qualities, faults
Durvachan - abuses
Dushit – filled with faults
Dushkarma - bad deeds
Dushman – enemy
Eka – *e`ka* – one
Ekadashi – *e`kaadashi* - the eleventh day of the lunar calander
Ekadashi vrat – *e`kaadashee vrata* – fasting on the eleventh day of the lunar calendar
Ekagra - *e`kaagra* - fully focused
Ekagrata – *e`kaagrataa* – single pointed focus
Ekarasa- *e`karasa* – always the same
Eshana – *e`shanaa* – desire for the things we don't have
Gada - *gadaa* - mace
Gali-galauch – *gaali-galaucha* – using abusive language

Ganapatya - *gaanapatya* – worshippers of Ganesh
Gandha - smell, fragrance
Gandharva –celestial musicians
Gandharva-vivah – a love marriage without the proper rituals
Ganga-snan – having a bath in the Gangaji
Garuda – the giant eagle on whom Bhagwan Vishnu travels
Gati – movement, Swarga for a jeevatma after death
Gauri – Parwati
Ghatakara vritti - *ghataakaara vritti* - thoughts of the form of a pot
Giriraj – king among mountains
Girish – Shiva
Gnanendriya – *gnaane`ndriya* – the five sense organs
Gnata – *gnaataa* – the one who knows
Gnatritva – having Gnan
Gneya – *gne`ya* – that which is to be known
Gobar – cow dung
Go-daan – gifting a cow
Graha – planet
Granth – book
Grantha – book
Griddha – vulture
Grihastha Ashram - *grihastha aashrama* - the stage of a married householder
Gufa – *gufaa* – cave
Guna – the three tendencies of Sattva (giving right thinking), Raja (strong urges and restlessness) and Tama (giving sloth and delusion). Guna also means attributes
Gunateeta – *gunaateeta* – beyond the control of the three gunas

Gurutva - the quality of being a Guru, heaviness
Hansa – a swan, a symbol of vivek
Harin – a deer
Havishya – offering made in a Yagna
Heere – *heere`* - diamonds
Hetugraha – *he`tugraha* – cause
Hita – benefit
Homa - offering oblations in the sacred fire
Hriday – the seat of emotion
Ichha - *ichhaa* - wish
Idam – this
Ishta – chosen form of worship
Ishwara – the Brahman with attributes
Ishwaratva – having the qualities of the Ishwara
Itihasa - *itihaasa* - history
Jagadamba - *jagadambaa* - the Mother of Creation
Jagat – the world
Jagatjanani - the Primordial Mother
Jagrit – *jaagrita* – the waking state
Jai ho – Victory to you
Jala - water
Jalashay – *jalaashaya* – a body of water
Janakinath – the husband of Janaki
Janakpur – the city of Raja Janak
Janamashtami - *janamaashtami* - the birthday of Krishna
Janardana – *janaardana* - Bhagwan Vishnu

Janeu - the sacred thread

Janmantar – *janmaantara* – rebirth

Japa – ritual chanting

Jati – *jaati* – group of caste or specie

Jeeva – a sentient being, the Atma attached to a body

Jeevan – life, manner of living

Jeevan-bodha – the proper understanding of life

Jeevanmukti - being completely free of identification with the body

Jeevan-satta - *jeevana-sattaa* – the existence of life

Jeevatva – having the qualities of a jeeva

Ji - a respectful address

Jignasa - *jignaasaa* - a wish to know about spiritual matters

Jignasu - *jignaasu* – one who desires spiritual knowledge

Jyotish – astrologer

Kaajal – lamp black applied to the eyes

Kaala – time

Kalaa – art, skill

Kalash – a round-bottomed vessel for water

Kali Yuga – the age of Kali

Kalpana – *kalpanaa* – something imagined

Kalpa-vriksha – the wish-fulfilling tree

Kalpit – imagined

Kalyan – *kalyaana* – spiritual good fortune

Kalyani – *kalyaanee* - an auspicious lady

Kamadev – *kaamade`va* – the handsom Devta of romantic love

Kamadhenu – *kaamadhe`nu* – wish-fulfilling cow

Kamalnayan - one whose eyes are like a lotus flower
Kamana - *kaamanaa* - desire
Kamandalu – a vessel carried by Sadhus
Kamaroopi – *kaamaroopee* – the form of Kama
Kandarpa-vivah – the same as Gandharva-vivah
Kapati – deceitful
Kapi – a monkey
Kapoor – alum
Karana – *karana* – cause
Karana shareer – *kaarana shareera* - the causal body
Karma – action, deed, a ritual
Karma-Kaand - Vedic rituals
Karmendriya – *karme`ndriya* – organs of action
Karta – *kartaa* - the doer of an action
Kartavya - duty, that which should be done
Karuna - *karunaa* - compassion
Karya – *kaarya* – work, action, often the result of avidya
Kashi – Varanasi
Katha – *kathaa* – story, narration
Kinkar – servant
Kirtan – singing Bhagwan’s name and glories, usually in a group
Kirti – fame, glory
Kootastha – immovable
Kopa-bhavan – the room of anger
Kosha - one of the five imaginary sheaths that cover the Atma
Kripa – *kripaa* – compassion; Grace; favor

Kripalu – *kripaalu* – compassionate
Krishi – related to the earth, farming
Kritakritya – one who has achieved everything
Kriya – *kriyaa* – action
Kshara – transient
Kunda – the pit for the sacrificial fire
Kusadhan - *kusaadhana* - wrong kind of sadhan
Kusanga – bad company
Kushal – deft
Lakshan – characteristic, distinguishing feature
Laya – melting, merging into something else
Leela – *leelaa* – Bhagwan’s play, frolic
Lobha - greed
Loka – this world
Lokeshana – *loke`shanaa* - the wish to impress people
Mada – intoxication
Madhuparka – mixture of honey
Madhurya - *maadhurya* - sweetness, appeal
Mahamaya – *mahaamaayaa* – Bhagwan’s power of illusion
Mahan - *mahaana* - great
Mahapurushas – *mahaapurushas* – enlightened people, great people
Mahashmashan – *mahaasmashaana* – the great crematorium
Mahat Tattva – the great element that is divided into the five elements
Mahatmya – *mahaatmya* – the importance of something
Mahatmyagnan – *mahaatmyagnaana* – Gnan about the greatness

Mahavakya – *mahaavaakya* – the ultimate statement that ‘You’, the Atma, are the Brahman

Mahima – *mahimaa* – greatness, glory

Majhab – a religion started by a Master

Mala – dirt, impurity

Mala – *maalaa* – garland, prayer beads

Malinta – *malinataa* – impurity

Mamata – *mamataa* – the feeling ‘this is mine’.

Mana – the emotional mind

Manan – meditation

Manas-puja – *maanasa-poojaa* – mental worship

Manduk – *maanduka* - a frog

Mangal – spiritual good fortune

Manovritti - mental inclination

Mantra – a group of words with mystic powers

Mantri – Minister

Manushya – a human being

Marg - *maarga* - path, road

Maryada - *maryaadaa* - the boundary of what is right

Mata – *maataa* – mother

Mata – *mata* – a principle or doctrine

Matsarya - *maatsarya* – envy

Medha – *me`dhaa* – wisdom, right intelligence

Meghakasha – *me`ghaakaasha* – the space of the clouds

Mimansa – *mimaansaa* – investigation, examining something

Mimansaka - of the Mimansa Darshan

Mithai – a sweetmeat

Mithila – *mithilaa* – Raja Janak's Capital City

Mithya – *mithyaa* – a relative truth, a transient object

Mitra – friend

Moodha – stupid, one who has lost the right path

Moola-Tattva – a fundamental Tattva

Mriga – a deer

Mrityu - death

Mukti – freedom from rebirth

Mukut – crown

Munivar – highest amongst Munis

Murti – statue, idol, personification of some quality

Naam – name

Naga – *naaga* – cobra; a mythological group whose upper body is human and bottom like a snake

Naiyayik - of the Nyaya Darshan

Nakshatra – stars

Namah - to bow down

Namaskara – *namaskaara* – folding hands respectfully, bowing the head

Nandanvan – the garden in Swarga

Narmadeshwara – *narmade`shwara* – A Shivaling from the bed of the Narmada river

Na-samajhi - *naa samajhee* - lack of wisdom

Nastik – *naastika* – one who does not believe in the Ishwara

Navadha bhakti - *navadhaa bhakti* - nine kinds of bhakti

Neeti Shastra – the rules of right conduct

Neti-neti – *ne`ti-ne`ti* - negating everything that is not the Atma

Nididhyasan - *nididhyaasana* - bringing the mind back repeatedly to the subject of meditation

Nidra – *nidraa* – sleep

Nimitta – instrumental factor

Ninda - *nindaa* - to criticize, slander

Ninda-stuti – *ninda-stuti* - criticism-praise

Nir – a prefix meaning without

Nirbharta – *nirbharataa* – dependence

Nirguna – the Brahman with no form or attributes

Nirgunavada – *nirgunavaada* – the principle of the Brahman without attributes

Nirmal – pure, stainless

Nirmalya - *nirmaalya* – the remains of a puja

Nirman-vibhag - *nirmaana-vibhaaga* – the department of development

Nirvikar – *nirvikaara* – without decay

Nisadhan - *nissaadhana* - having no sadhan

Nishad – *nishaada* – a hunter

Nishchal – stable; unmoving

Nishiddha - prohibited

Nishkama - *nishkaama* - without selfish desire

Nishkamata - *nishkaamataa* - being free of selfish desires

Nishpaapa – without sin

Nishtha - *nishthaa* - faith

Nitya - eternal, done daily

Nivedan – *nive`dana* – placing some point humbly

Nivritti-parayan – *nivritti-paaraayana* – inclined to retire from activities

Niyam - self-imposed rule

Nyaya - *nyaaya* - justice, what is fair and logical

Paadya – offering water for washing feet

Paapa-santaap – sin-suffering

Paatak – defilement due to the death of a close relative

Paatha – reciting passages from holy books

Pada – *paada* – feet

Pada – *pada* – status, post

Padartha – *padaartha* – substance

Padaseva - *paadase`vaa* - serving Bhagwan's feet

Padma - lotus flower

Paduka – *paadukaa* – shoes or slippers

Paduka - sandals

Pancha bhoota – the five elements – prithivi, jala, agni, vayu and akash

Pancha klesha – *pancha kle`sha* – the five afflictions: avidya, asmita, raaga, dvesha and abinivesh.

Pantha – a religious Sect that worships Bhagwan in a particular form

Paraloka – realms after death, Swarga etc

Param – supreme, highest

Paramanu – *paramaanu* – a particle

Paramartha – *paramaartha* – meaning, the greatest achievement, the Supreme

Parameshwara – *parameeshvara* - the Ishwara of all

Parampada – *the highest state*

Parampara – *parampara* – tradition handed down from one generation to the next

Param-premaspad – *param-pre`maaspada* – supremely lovable

Paratpara – *praatpara* – beyond the range of Prakriti

Pare – *pare`* - beyond, higher
Parichhina - separate, fragmented
Parichit – a known person
Parikrama - *parikramaa* - to circumambulate as worship
Parinam – *parinaama* – the conclusion, the end
Paripoorna – absolutely full
Paroksha - unseen, like Swarga
Parshad - *paarshada* – an officer or emissary
Parvat – mountain
Pashchim – the west
Pashu – an animal
Pashubuddhi - the mentality of an animal
Pashutva - lowly tendencies
Pata – a piece of cloth
Patak – *paataka* – defilement
Patakara vritti - *pataakaara vritti* - thoughts of the form of a cloth
Pati – husband, Master
Patita – downfallen
Pativrata – *pativrata* – a totally dedicated wife
Patni – wife
Paurush - human endeavor
Pavan – *paavana* – purifying
Pavitra – pure according to the Shastras
Pavitrata – *pavitrataa* – purity according to the Shastras
Payas – *paayasa* – a sweet made of milk and rice
Peda – *pe`daa* – a sweet made of milk

Pikdaan - spittoon

Pinda – a ball of rice offered to a departed jeeva

Pinda-daan – an offering of food to a departed person

Pitambar - *pitaambara* - yellow stole

Pitri – the ancestors, forbears

Poorna - complete, whole

Poornananda – complete bliss

Poorva – the east, earlier

Prabhu - Bhagwan

Pradhan – *pradhaana* – the principal, the dominant

Pragna – praagnya – wise, the intellect

Praja – *prajaa* – the people

Prakar - *prakaara* - type

Prakash - *prakaasha* – light, effulgence

Prakhar – vast, sharp

Prakrit – *praakrita* – natural, pertaining to Prakriti

Prakritik – *praakritaka* – created by Prakriti

Pralay – Dissolution

Prama – *pramaa* – correct understanding

Praman – *pramaana* – proof, the argument that establishes

Praman-vibhag – *pramaana-vibhaaga* – the department of establishing the truth

Pranam – *pranaama* – to bow down

Pranamaya - *praanamaya* - the sheath of the prana

Pranav - the letter 'Om'

Pranayam - *praanaayaama* - Yogic breath control exercises

Prani – *praanee* – a living being
Prapanch - the interactive world
Prapanna – one who has taken refuge in Bhagwan
Prapatti - to take the protection of someone
Prapta – *praapta* – obtained
Prapti - *praapti* - to obtain
Prarthana – *praarthanaa* – prayer
Prarthee – *praarthee* – one who is saying the prayer
Prasad – *prasaada* – food offered to Bhagwan and distributed as His blessing
Prasanna - pleased
Pratibimba – reflected object
Pratibimbavadi – *pratibimbavaadi* – the principle of the reality of a pratibimba
Pratigna – *pratigna* – a vow; pledge
Pratyaksha - evident
Pravritti – activity
Pravritti-parayan – *pravritti-paraayana* – inclined to activity
Prayashchit – *praayashchitta* - atonement, penance
Preeti – love
Prema-lakshan bhakti – *pre`ma lakshana bhakti* – bhakti dominated by prema
Premi – *pre`mee* – one who loved
Prithivi - the earth
Priya – *priyaa* - loved one
Pujari – *pujaari* - a priest, one who does puja
Punarjanma – rebirth
Punyasheel – virtuous
Punyatma - *punyaatmaa* - a good and benevolent person

Purana - *puraana* - ancient legends

Purnima – *poornimaa* - the night of full-moon

Purohit – family priest

Purush – a man

Purushartha – *purushartha* – fundamental human desires – Dharma (right behavior, Artha (worldly success), Kama (worldly desires) and Moksha (release from rebirth).

Purushottam – the most superior person

Putra – son

Putri – daughter

Pyara - love

Raghunandan – Rama, son of the lineage of Raghu

Rahasya – the hidden truth

Raja - dust

Rajadhiraj – *raajaadhiraaja* – the Emperor

Rajoguna – the tendency that is a mixture of good and lowly tendencies, strong desires and restlessness

Rajya – *raajya* - the Kingdom

Raksha - *rakshaa* - protection

Rakshasa – *raakshasa* – a kind of Demon

Ramani – a beautiful woman

Ramnavami - *raamanavami* - the birthday of Rama

Rasa - sweetness, sweet emotion

Rasik – sentimental bhaktas

Ratha – chariot

Rati – love, infatuation

Ratna – precious gem

Richa – *richaa* – sacred verse

Rishi-Muni - Sages, Mahatmas, Seers

Ritu – season

Roop – appearance, beauty, form

Rudra – Shankarji's angry form

Saameepya Mukti – Mukti when the Atma is not reborn but remains close to Bhagwan

Saar-Tattva – the quintessence

Sacchidanandaghana - *sacchidaanandaghana* - Ghana +filled with the Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman

Sachiv – secretary

Sadbhava – *sadbhava* - goodwill, benevolence

Sadguna – good qualities, virtues

Sadhak – *saadhaka* – a person who strives for spiritual progress

Sadhan –*saadhana* – method for spiritual progress

Sadhana – *saadhanaa* – effort for spiritual progress

Sadhan-bhajan – *saadhan-bhajan* – the effort for spiritual progress and loving meditation

Sadhya – *saadhya* – that which is to be obtained

Saguna – the Ishwara with form and attributes

Sagunavada – *sagunavaada* – the principle of the Brahman with attributes

Sakara – *saakaara* – with form

Saket – *saake`ta* – Shri Rama's divine realm

Sakha – *sakhaa* - male friend

Sakhi – lady friend

Sakhya - friendship

Sakshat –*saakshaata* – incarnate

Sakshatkara – *saakshaatkaara* – direct personal experience
Sakshi - *saakshi* - witness, uninvolved observer
Samadhan- *samaadhaana* – when all doubts are resolved
Samadhi - a state of deep meditation
Samagam – *samaagama* – meeting, coming together
Samanya Gnan – *saamaanya gnaana* – common knowledge
Samarpan - offering up unconditionally
Samartha – capable
Samashti – the whole, the collective
Samhita – *samhitaa* – collection of Vedic hymns
Sampradaya – *sampradaaya* – a religious Sect started by a Master
Samsiddhi – complete success
Samsmriti – recollection; memory
Samudra – the sea
Samyam – self-restraint
Samyoga – union, togetherness
Sanat Kumar - the four sons of Brahmaji who are always little boys
Sanatana – *sanaatana* – eternal, without a beginning or end
Sanchit – accumulated
Sankalpa – a firm resolve
Sankarshan – drawing together, Krishna’s elder brother, Balaram
Sanmatra - *sanmaatraa* - pure existence
Sansara – *sansaara* – the interactive world
Sansari – *sansaari* - a person involved in worldly values
Sanshay – doubt
Sanskara - *sanskaara* - subtle subconscious impressions

Sanskriti – culture and tradition
Sant – a person totally dedicated to Bhagwan
Santapta – suffering
Santosh – satisfaction; contentment
Sanyoga – being together, circumstances
Saraswati – the goddess of learning, Brahmaji's daughter and consort
Sarga – creation, a new chapter
Sarva – everything, all
Sarvagna – all-knowing; omniscient
Sarvasva – all-in-all
Sarvatma – *sarvaatmaa* – the Atma of all
Satkara – *satkaara* – respectful welcome
Satkarma – good deeds
Satpurusha - worthy man
Satsang – to listen to spiritual talks with the desire to understand the purport
Satta – *sattaa* – existence, authority
Sattvaguna – the tendency that gives clarity of thought and lofty inclinations
Sattvik - of the Sattvaguna
Satya – the truth
Satyatva-buddhi – the belief that something is the Satya
Saubhagya – *saubhaagya* – good fortune
Saubhagyavati – *saubhaagyavati* – a woman who never becomes a widow
Saura-shakti – the shakti of the Surya
Saurya – worshippers of the Surya Bhagwan
Sauta – the other wife of the husband
Seth – *se`tha* - a wealthy businessman

Sfurti – energy
Shaap – curse
Shabda – sound, word
Shaitan – the Devil
Shaiva – worshippers of Shiva
Shakta – *shaakta* – worshippers of Shakti, the female form of the Ishwara
Shakti – power, strength
Shaligram – *shaaligraama* – a round stone worshipped as Vishnu Bhagwan
Shama-dama – restraint of the mind- of the indriyas
Shankha – conch shell
Shapath – to swear by somebody, to take an oath
Sharan – refuge, protection
Sharanagata – *sharanaagata* – one who takes refuge
Shareer – the gross body
Shart – stipulation
Shasta – *shaastaa* – the ruler
Shastra – *shaashtra* – the books on the rules of right living
Shata-sampatti – six kinds of achievements – shama, dama, uparati, titiksha, shraddha and samadhan.
Shatru – enemy
Sheel – virtuous nature
Shiksha – *shikshaa* – teaching, education
Shila – *shilaa* – stone
Shishya - student, disciple
Shobha – *shobhaa* - beauty
Shoka – sorrow; regret

Shoonya – nothing, a vacuum
Shraadha – ritual done after the death of a close relative
Shraddha - *shraddhaa* - faith
Shraddhalu – *shraddhaalu* – one who has faith
Shravan – listening with understanding to a spiritual discourse
Shri – auspicious
Shridevi – *shreede`vee* – Laxmiji
Shrota – *shrotaa* – the one who listens
Shubha – auspicious
Shuddha – pure
Shuddha chetan - *shuddha che`tana* - pure consciousness
Shuddha-vastu – the pristine object, Bhagwan
Siddhi – supernatural power, success in some endeavor
Sindur – *sindoor* – vermilion
Singhasan – *singhaasana* – throne
Smaran – to remember, to think of
Smartha – *smaarta* - pertaining to the Smritis
Smartha-Dharma – *smaarta-dharma* - the Dharma given in the Smritis
Smriti – memory, canons from the Vedas
Snan – bath
Sookshma – subtle
Sootra – aphorism, short rule
Sparsha - touch
Spriha –*sprihaa* – wish to hold one to what we have
Srishti – creation
Sthana – *sthaana* – place

Sthitapragna – an enlightened person
Sthiti – state, condition
Sthoola– gross
Stotra – hymn of praise
Stree – a woman, wife
Stuti – eulogy
Sugam - easy
Sukha – complete contentment, feeling of complete satisfaction
Sukhakra – *sukhaakra* – the form of sukha
Sukhi – fully contented
Sundar - beautiful
Sundari - a beautiful woman
Sushupti – the deep sleep state
Svabhava – *svabhaava* – intrinsic nature
Svaha – *svaahaa* – a word uttered when offering oblations into the sacred fire
Svapna – the dream state
Svarna – gold
Svarnamayi – golden
Svatantra – independent, not influenced by any other
Swagat – *svaagata* – welcome
Swami –*svaami* – Master
Swarup – essence, true form
Taapa – suffering
Tadakara – *tadaakra* – identifying with
Taijas – the subtle world
Tamoguna – the lowly tendency that gibes sloth and deluded thinking

Tantra – technique for spiritual power
Tantrik - *taantrika* – one who practices Tantra
Tapa – severe asceticism
Tapasya - *tapasyaa* - severe asceticism
Tarpan – offering libations
Tathastu – *tataasthu* – so be it
Tattva – essence, element
Tattvamasi – *Tattvamasi* – a Mahavakya that states that Tat = the Brahman, tvam = you, the Atma, asi = are. You are the Atma and the Atma is the Brahman
Teeka – *teekaa* – vermilion applied to the forehead
Teera – an arrow
Thakurji – *thaakurjee* – Bhagwan
The three loka – Swarga, Prithivi and Patal
Titiksha – *titikshaa* – serene endurance
Traahi – cry for help
Tripta – satisfied
Tripti – satisfaction
Trishna – *trishna* – thirst
Turiya – the fourth state of being one with the Supreme
Tyagi – *tyaagee* - a Sadhu, one who renounces
Uchchhrinkhal – unrestrained
Uddhar – *uddhaara* – upliftment, salvation
Upadesh - *upade'sha* - teaching
Upadhi – *upaadhi* – something that is superimposed
Uparati – lack of interest in worldly desires
Upasaka – *upaasaka* – one who does upasana

Vada-vivada - *vaada-vivaada* - controversy
Vadh – killing
Vahan – *vaahana* – vehicle, a mount to ride
Vaidya – a doctor of Ayur Veda
Vaikunth - the realm of Bhagwan Vishnu
Vairagya – *vairaagya* – detachment, disinterest for worldly matters
Vaishnava – worshippers of Vishnu Bhagwan
Vaitarni nadi – *vaitarnee nadee* – the river called Vaitarni that a jeeva has to cross after leaving the shareer
Vajra – thunderbolt
Vakta – *vakta* – the speaker
Vakya – sentence, statement
Valkal – bark garments worn by ascetics
Van – forest
Vanar – *vaanara* - monkey
Vanavasa – *vanavaasa* – to live in the forest
Vandanam - saluting, bowing down
Vani – Saraswati, the goddess of speech, speech
Vansha – lineage
Vanshidhvani - the sound of the flute
Vara – a boon
Varna – the four levels of society – Brahmin, Kshatriya, Vaishya and Shudra
Varsha – *varshaa* – rain
Vasana – *vaasanaa* – avid desire, lust
Vatsalata – *vaatsalataa* – motherly love
Vayu - air, wind

Veer-rasa – the feeling of valor
Vibhu – the all pervasive Supreme Being
Vichar – *vichaara* – deep thought
Vidhata – *vidhaataa* – Brahma, who ordains destiny
Vidhi - the proper method
Vidvan - *vidvaana* - scholar, learned person
Vidya – *vidyaa* – learning, right knowledge
Vignan – *vignaana* – acquired Gnan
Vigraha – Bhagwan’s form
Vihit – proper, ordained
Vikar – *vikaara* – decay, change
Vikas - *vikaasa* – expansion, growth
Vikshep – *vikshe`pa* – disturbance
Vilakshan - wonderful, extraordinary
Vimal - pure, faultless
Viman – *vimaana* – an air plane
Viraha – the pain of separation
Virat – *viraata* – Bhagwan’s Universal form
Virat Purusha – *viraata purusha* – the Universal form of the Ishwara
Virodh – opposition
Visarjan – relinquishing
Vishesh Gnan – *vishe`sha gnaana* – special Gnan
Vishuddha – absolutely pure
Vishvas – *vishvaasa* – staunch faith
Vishvas – *vishvaasa* – trust, confidence
Vishwa – the gross world

Vishwakarma – *vishvakarma* – the engineer of the Devtas
Vivaksha - intention
Vivarta – variable
Vivek – *vive`ka* – discrimination, to separate the transient from the eternal
Viyoga – separation
Vrata – self-imposed discipline
Vritti – mental inclination, propensity
Vyakaran – *vyaakarana* – Sanskrit grammar
Vyakrita – *vyaakrita* – analyzed
Vyakti – individual
Vyaptigraha – *vyaaptigraha* – pervasion
Vyashti – the individual
Vyatirek – *vyatire`ka* – distinction; difference
Vyavhar – *vyavahaara* – behavior, social interaction
Yagna – a worship of sacrifice, offering oblations while chanting mantras
Yagna-Yaag – Vedic rituals where oblations are poured into the sacred fire and mantras are chanted, for the fulfillment of some desire
Yagnopaveet – the ritual of getting the sacred thread
Yajamaan – the person who pays the Brahmins for doing some ritual
Yaksha – a guard of Kuber's wealth
Yakshini – a female Yaksha
Yama Raj – the Devta who punishes a jeeva for his paapa, the Devta of death
Yama-niyam – self imposed disciplines
Yoga - attaching yourself to Bhagwan
Yojan – a distance of about two miles
Yoni – species